THE LIBERATOR MAY 6. EVERY FRIDAY MORNING, STI-SLAVERY OFFICE, 21 CORNHILL ANIA

Philadelphia,

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if payment be made in advance. mittances are to be made, and all letters the pecuniary concerns of the paper are to (post FAID, ) to the General Agent. ert sements making less than one square intimes for 75 cents-one square for \$1 00. The Agents of the American, Massachusetts,

mis and Ohio Anti-Slavery Societies are aureceive subscriptions for the Liberator. the following gentlemen constitute the Financial e, but are not responsible for any of the debts outer, viz :- Francis Jackson, Ellis Gray EDNEND QUINCY, SAMUEL PHILDRICK, and PHILLIPS. the columns of THE LIBERATOR, both sides of

TH LLOYD GARRISON, EDITOR.

ion are impartially allowed a hearing.



Our Country is the World, our Countrymen are all Mankind.

J. B. YERRINTON & SON, PRINTERS.

No Union with Slaveholders!

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH

Yes! IT CANNOT BE DENIED—the slaveholding

lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions ro

SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR

SLAVES. The first was the immunity, for twenty years, of preserving the African slave trade; the second was

THE STIPULATION TO SURRENDER FUGITIVE SLAVES -- SI engagement positively prohibited by the laws of God,

delivered from Sinai; and, thirdly, the exaction, fatal

to the principles of popular representation, of a repre-sentation for SLAVES—for articles of merchandize, under

the name of persons . . . . in fact, the oppressor repre-

senting the oppressed ! . . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of

riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial

majority in the slave representation over that of the free people, in the American Congress; AND THEREBY

TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-

UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT

OF THE NATIONAL GOVERNMENT.' - John Quincy Adams.

AND AN AGREEMENT WITH HELL

TOL. XXIII. NO. 19.

BOSTON, FRIDAY, MAY 13, 1853.

WHOLE NUMBER 1164.

# REFUGE OF OPPRESSION.

From a penny tract, entitled 'THE FRIEND OF HVE, AND ANTI-SLAVERY RECORD,' No. 1, for 1853, published in Scotland, ' under the auspi-THE GLASGOW FEMALE NEW ASSOCIATION FOR THE TION OF SLAVERY."

### VO SLAVERY - NO INFIDELITY. men have drawn upon themselves more

l conflicting judgments, than William ison and his associates of the American ery Society. The friends of the slave in ry naturally feel it to be a delicate and s task to inquire how far the abolition is task to inquire how in the neutrality of his been perplexed, and the neutrality of slavery platform violated, by the superathereupon of extraneous points which he vitals of religion and the very foundaciety. British abolitionists, for the most r the large charities generated by the genius of emancipation,' would rather brambles, and even accept in silence and cruel scratch, than glove their the platform of the overspreading evil will not do. Too long have we If we continue to abet the party re-, the very stones might speak out against therous surrender of the Christian citadel whose clamorous cry is, 'Raze, raze it to

meeption, be it distinctly noted set, that we give Mr. Garrison and his utmost credit that their warmest adan claim on their behalf, for zeal, sincerity, tel attachment to the cause of the slave , with the Rev. George Gilfillan, at a late a Dundee, we admit, that with Mr. Garrithe does not drag us into any compromise of ; and that, (with this same reservation,) slittle difference to the public whether the slave were a Church of England man, erforce; a Quaker, like Clarkson [who, , was not a Quaker, but a member of the England ;] or one who, like Brougham, shrewdly suspected to be nothing at ier the good cause were supported by a Fowell Buxton, or by a sinner, like Sir

in disseminating their views on all points, tmost, in so far as, on every true principle

and active promoters of which conduct a at one and the same time against slavery de Christianity; advocate infidel views, and infidel resolutions at anti-slavery meetings; into the columns of newspapers that bear e, and are identified with the cause, of it is time for Christian philanthropists, they can contribute to such operations, and

New Association for the abolition of slave-far from seeking to plant thorny tests in the abolition, its existence is a practical pro-a protective step, against being dragged del ends. On this ground, the new society to pursue its own line of duty, as it leaves pursue theirs. In so far as the New Engrty promote the common cause, in spite of is exceptionable in their advocacy, the new will repoice in the result. The field is wide for the accommodation of all parties; and new association feels obliged, for the sake of naced Christianity, to seek co-operation harmony with its convictions, its funda-rineiples are not on this account the less immediate abolition and non-fellowship reholders, on as thorough-going a scale as

contended for by any. adignantly repel the charge of infidelity brought against them; for example, in re-Asa Maban, late President of the Oberlin Ohio, there appeared in the Glasgow of June 25, 1852, a series of resolutions and by William Lloyd Garrison, as Presi-American Anti-Slavery Society, and Edmund Quincy, as President of the ry of the New England Anti-Slavery Conon, at which said resolutions were unanimous-lepted, and which, Mr. Garrison says, repre-of the abolitionists of the six New England ex. These resolutions are as painfully dis-mous as they are evasive. They assert, that elity of their movement 'consists in this : laining against the priesthood of the land, the Bible is an anti-slavery volume,' when a with what they say to this effect, column and with what they say to this effect, column her column of The Liberator is occupied with rols to the contrary, as may be seen in numerous stances, from at least July 7, 1848, when H. C. light openly renounces the Bible, as a standard appeal, and 'falls back on the Bible' which of his written on the soul of man, to January 7, the present year, when the same writer says:

here is searce a command of the decalogue, violates of which are not commanded by the Being the is said to have given it. In one breath, 'Thou that take II,' is the word; in the next, the command is 'utterly to consume men and women, inat not still, is the word; in the next, the comad is 'utterly to consume men and women, inals and sucklings.' In one breath, 'Thou shalt
commit adultery,' is the word; in the next,
dysamy, and concubinage, and prostitution, in
ast most cruel and brutal forms, are sanctioned.
The is love, 'says the New Testament; 'God is
a wrath and inexorable vengeance,' says the Old
desament. 'God is a man of war,' says one writer. jod is a man of war,' says one writer, is the Prince of peace, says another; and Christian, we are required to receive both

he resolution goes on to affirm that the infidelthe Bostonian party consists further in maining. That the church of Jesus Christ gives no slaveholding, and admits no so to staveholding, and admits no slave-se to its communion; and that they who, ring the pulpit, are dumb in the presence of am of all villanies, or who palliate its con-ace, are not the ministers of Jesus Christ; hat their infidelity 'hath this extent—no Hadit been this, and 'no more,' it would been somewhat mysterious to account for the tuniversal impression to the almost universal impression to the contrary; and appecially for the secession from the old society, a bod many years ago, of the leading body of Chris-ian abolitionists. abolitionists, who protested that that step in-ered with no man's private opinions, but was

forced upon them in defence of their own, in consequence of infidel opinions having been 'thrust upon the anti-slavery platform, as part and parcel of abolition, and the attempt made to model the action of the Anti-Slavery Society in accordance with them.' The truth is, the Church in America, including Bible, Sabbath, and existing Christian Institutions, is the object, with that party, of unmitigated and deadly assault. Anti-Slavery is declared, without qualification, in resolutions often adopted at their public meetings, to be 'The Christian faith; and how, under the knowledge of all that was going on, through their itinerant agency and their parts, would rather not comprehend.

Another resolution adopted at that Convention, states, that 'H. C. Wright is not an agent of the American Anti-Slavery Society, and that the society, therefore, is not to be held 'responsible for his peculiar opinions of government and religion.' This subterfage is as despicable as it is transparent; for are not the facts of the case notorious by these!—The columns of The Liberary are open to his infidel communications to whatever exten the pleases. Mr. Garrison, the editor, speaks of H. C. Wright as his 'beloved friend and indefatigable conductor,' and calls attention to his letters in comforced upon them in defence of their own, in con- have, in fact, created and been the soul of the abo-

ly these!—The columns of The Liberator are open to his infidel communications to whatever extent he pleases. Mr. Garrison, the editor, speaks of H. C. Wright as his 'beloved friend and indefatigable conditor,' and calls attention to his letters in commendatory terms. (See Liberator for July 7, 1848, and for October and November, 1849.) These infidel letters of H. C. Wright, for rabid and blasphemous denunciation of the Inspired Book of God, are not surpassed by anything to be found in the coarsest pages of Tom Paine. These communications appear under the title 'Reformatory,' or under the heading of 'The Liberator,' and that, too, in the largest editorial type; and finally, numerous other correspondents give free and unequivocal indications of the same spirit and Sentiments. The simple fact then is, that Mr. Wright is owned and praised as an 'indefatigable condutor;' he writes in their organs; he speaks at their meetings; he mixes in all their essential operations. But let us be informed, to save our consciences, that he is only really and not technically an agent—and say no more on the matter!

mixes in all their essential operations. But let us brake not a Quaker, but a member of she angland | or one who, like Brougham, between the properties of the color of the matter of the good cause were supported by a brake let of the good cause were supported by a brake this paper, which denies the distinctive doctrines of the Christian faith, has for one of its editors Mr. Edmund Quincy, who signs the above-noticed resolutions, condemning President Mahan, and solemnly declaring that the Anti-Slavery Society is infidel in no further sense than that in which any of our erangelical decompanies.

> light upon the science of man,' and remove the ago, in which ample justice is done to the real current 'superstitions and false views of God and champion of the negro race, and wherein it is the future state'—the soul being, in his belief, shown that, long before 'Uncle Tom's Cabin' was current 'superstitions and false views of God and the future state'—the soul being, in his belief, 'itself organized matter!' So true is the proverb, that the grossest error of the vulgar is not half so that the grossest error of the favorite deductions of was actually defending the institution of slavery, was actually defending the institution of slavery. grotesque as many of the favorite deductions of philosophy, falsely so called! Verily, a deceived heart bath turned them aside.
>
> J. G. Greenock.

# SELECTIONS.

It seems that, after all, we are not to have the famed authoress of 'Uncle Tom's Cabin' amongst us for some time longer, the distinguished lady having been detained by illness. We confess that at first we felt rather disappointed; but since the announcement was made, a small tract has been put into our hands, entitled 'The Friend of the Fagitive,' which makes us rather glad that the lady has not come over at the present time, under the auspices of a party that disclaims sectarianism in words, yet proclaims the most narrow and exclusive notions in its authorised publication. We even trust that Mrs. Stowe, whenever she comes, will have the good sense to steer clear the regro emancipated in an approved orthodox for coteries and cliques, and throw herself upon the sympathies of the great mass of the people, without regard to seet or party.

These remarks have been called forth by an article which appears in 'The Friend of the Fugitive,' in which Wm.L. Garrison, H. C. Wright, and that body of advanced liberals of America who is a case to liberal and progressive movements nearre home. We felt sorry that a woman of undoubted talent should be made the cat's-paw of a bigoted party, instead of rallying around her, without regard to religious opinion, all men favorable not only to the abolition of slavery in the United States, but of seridom, both political and social, all over the world. In what we then said, or what we may now advance, we mean nothing personally offensive to Mrs. Stowe: we only seek to deal with those who would 'give up to party what was meant for mankind,' and will only have the good sense to steer clear.

These remarks have been called forth by an article which appears in 'The Friend of the Fugitive,' in which Wm.L. Garrison, H. C. Wright, and that have the good sense to see the cat's paw of a bigoted party, instead of rallying around her, without regard to religious opinion, all men favorable not only to the abolition of slavery in the United States, but of sericon, all over the world. In what we the

SLAVIS.

MORSES.

From the Glasgow Sentinel, April 16. HARRIET REECHER STOWE AND HER GLAS-GOW PATRONS.

The gifted authoress of 'Uncle Tom's Cabin' ha denominations could afford to be called infidel! If the Christians of Glasgow will accept these protestations in the face of such stubborn facts, their charliast, via Liverpool, and is now in this city. We tions in the face of such stubborn facts, their charity, like General Cass's capacity for territory, must have a large swallow."

In these papers of H. C. Wright, in The Liberators, the proverbial credulity of infidelity is strikingly apparent. The Christian miracles go for nothing, though wrought in hundreds, and buttressed round by the most impregnable evidence; but the modern miracle of spirit-rappings is devoutly swallowed by our unbeliever, as likely to clear up mysteries connected with the unseen state! In a letter in The Liberator of Jan. 7, H. C. Wright illumines the world with the record of some spiritual experiments of the 'rapping' kind, by himself and Joseph Barker, which he thinks 'will cast light upon the science of man,' and remove the was actually defending the institution of slavery, and the leaders of all denominations, lay and clerical, were strongly in favor of the system—the printer boy of Boston had thrown his soul into the work, resolved either to conquer or to die in the mighty undertaking. We farther showed that all the old and well-known friends of the cause of the control of the cause of the control of the cause From the Glasgow Sentinel, April 9.

HARRIET BEECHER STOWE AND THE GLAS-GOW NEW FEMALE ANTI-SLAVERY AS SOCIATION.

It seems that, after all, we are not to have the famed authoress of 'Uncle Tom's Cabin' amongst us for some time longer, the distinguished lady having been detained by illness. We confess that at first we felt rather disappointed: but since the

one would suppose that they were par excellence the reformers of the age, the salt of the earth. In virtue of their more exalted principles, we would have expected them not to confine their sympathies to one section of the globe, or to one people or color,—that, having dethroned William Lloyd Garrison on the one hand, they would have superseded Kossuth and Mazzini on the other, and proclaimed a similar war, conducted upon exangelical principles, against the despots of the continent, as they have inaugurated against the American slaver owners. We have been mistaken. For the last two years, we have taken note of several efforts made in this city to aid the cruelly oppressed peoples of Hungary and Italy. Our people have had occasion to express opinions respecting the destruction of French liberty by an unprincipled and selfish tyrant, and they have held meetings for the extension of political freedom and the enlargement of popular rights at home, but have gained no assistance, either in voice or means, from the parties who have taken Mrs. Beecher Stowe under their protection and are such flaming patriots now. Nor are the elergymen who now flock around the the extension of political freedom and the entagement of popular rights at home, but have gained no assistance, either in voice or means, from the parties who have taken Mrs. Beecher Stowe under their protection and are such flaming patriots now. Nor are the clergymen who now flock around the authoress of 'Undel Tom's Cabin' any exception to the general rule. We have in vain asked their assistance for those suffering from the murcherous tyramy of king and kained by the continued distributed of the continued distribute of the force with the continued distribute of the force with the continued distribute of the fewer with the fewer of have made the continued distribute of the fewer with the fewer of have made the fewer of have a fe will be found to be those who have hitherto been the car's paw of the clerical body in this city, and and zealously labor in the Anti-Slavery cause, how-but too ready to do their illiberal work. Under the circumstances, therefore, the soirce, though it may be attended by many artisans, attracted by the popularity of the gifted authoress, cannot be considered as a legitimate manifestation of working-class public onion.

one which cannot fail to suggest itself to every mind. There ought to be great public anti-slave-ry demonstrations in whatever towns Mrs. Stowe visits. We think we can answer for Glasgow and Edinburgh doing their duty; but the place to which we look with the greatest anxiety is London. The metropolis must not be satisfied with one great public expression of the abhorrence with which the people of England regard the existence of slavery in America; but ought to have several such demonstrations. On other great questions which at times strations. On other great questions which at times agitate the public mind, every section or district in

class public opinion.

We have now performed a harsh but necessary duty. We feel sorry to see a good cause disfigured by intolerance, or things done in the name of the people of this city which we know in their hearts the great body of them repudiate. In another, week, we shall be better prepared to deal with the whole affair, as we shall then be in full possession of the proceedings at both soirces, with the sentiments prevailing at them. We shall then resume the subject, and furnish our readers with a full extinct the sentiments of slavery. This is the right course to take. It is the one which we have always taken, and one to which we mean to adhere. With the religious, or rather anti-religious views of many of the leading American Abolitionists, we have no sympathy. But that is no reason why we should not cordially co-operate with them on a question on which they and we are some. We do not meet as religionists—we meet simply in the character of the uncompromising foes of slavery. While so associated together, let then all denominational differences, all religious diversities of sentiment, be put in abeyance, and the one the subject, and furnish our readers with a full exposition of our views and impressions on the demonstration, nothing extenuating nor setting down aught in malice.

all denominational differences, all religious diversities of sentiment, be put in abeyance, and the one grand object which we have in common—the extension of American slavery—be kept solely in view.

From the London Morning Advertiser.

ARRIVAL OF MRS. BEECHER STOWE.

The arrival on our shores of Mrs. Beecher Stowe will, we trust, be turned to good account as regards the cause of slave emancipation. We are sure that that excellent woman will feel a great drawback to the pleasure which her visit to England is calculated to afford her, should the needs.

With there so decided and inventors in the content of the thorough change which has taken place in the procedure of the British and Foreign Anti-Slavery Society, we may point to an address which the Committee have just issued, to the Christians denominations of England. To this excellent address we shall, on a future day, refer. It was much needed. It is very seasonable. It is faithful and forcible, and must be productive of great drawback to the pleasure which her visit to England is calculated to afford her, should the needed.

With there so decided and inventories which has taken place in the procedure of the British and Foreign Anti-Slavery Society, we may point to an address which the Committee have just issued, to the Christians denominations of England. To this excellent address we shall, on a future day, refer. It was much needed. It is very seasonable. It is faithful and forcible, and must be productive of great gr

are sure that that excellent woman win leading are sure to see that body take the British and Foreign Anti-Slavery Society, it would give us much pleasure to see that body take the initiative in the pleasure t

CINCINNATI A. S. CONVENTION. At the conclusion of the recent Anti-Slavery Convention in Cincinnati, SAMUEL LEWIS (who presided so efficiently on the occasion) spoke in the following elo-

strations. On other great questions which at times agitate the public mind, every section or district in the metropolis always has its meetings, at which to express the sentiments of its inhabitants. And why not on the subject of American slavery!

Surely it would not be possible to imagine a question more momentous in its moral, social, and religious bearings, or one more calculated to stir the human heart to its lowest depths. Why has Uncle Tom found its way into every house, and its more excellent characters found a place in every heart, but because the work so powerfully appeals to all the better feelings of our nature! Let us not, then, subject ourselvess to the charge of inconsistency, in weeping over the wrongs of the slave, as detailed in Mrs. Srowe's book, and yet abstain from taking any steps to ameliorate the condition of the 3,250,000 of our fellow-men in bondage in the Southern States.

To do the thing well, there must be great antislavery demonstrations in every metropolitan favor of it, will mention, that at the discussions because Messex Canaball every Messex Canaball every metron, in the southern states against the last meeting of our Convention. Your humble servant has tried to do his best, and be impartial to all who desired to speak. All could not speak, and it was due our stranger friend [Mr. Garrison] that he should have a full and fair hearing, and that those who wished to reply should have the opportunity. Now I want to occupy a few moments in defining my position. I would not occupy any time were it not that I may be assisted, and through me my friends and those intervention. I would be willing to attend this Convention of the 3,250,000 of our fellow-men in bondage in the hint. I have always been in favor of free discussion. When I have been engaged in the advocation of the first that the lead of the strain To do the thing well, there must be great anti-slavery demonstrations in every metropolitan borough. Let the City take the lead. It is fitting it should. When the agitation was being carried on against slavery in our own colonies, in the West in the City was on all occasions the foremost in the fight. And why not now? Let us not be told, that we have nothing to do with American slavery, because America is no part of our terri-tory. Of course it is not; but humanity knows no

but in many I do, especially when he speaks of slavery. When he paints its horrors and sinfulness most strongly, I tell him the half is not told. Though we differ on some things, we agree on this.

But we differ, and I take the stand to say a word about those matters. First, about Christianity. I think that here there is more difference in words between us than in fact. As I said before, if the words of the commentators who have made the Bible sustain slavery are to be taken as the Bible, I will go as far as any against it. That the churches have done wrong I admit, and it has been a es have done wrong I admir, and It has been a part of my duty to stand up against those wrongs. When I was a boy, I attached myself to a religious body, and to some extent have since remained a member of that body, censuring and exposing what I deemed wrong in it, and I believe the good done by that church greatly overbalances the evil done by her leaders. As to the Bible, its truths existed before it, but the Bible is the revelation of those truths. Take it away, and many of them would never have been known by us. I revere the Bible; give it, send it, I say, on the wings of the Bible; give it, send it, I say, on the wings of the wind, let every down-trodden slave read it, and his soul will grow too large for his chains, and slavery will cease. (Great applause.) Shall I hesitate to say this, when I look upon that man, (Dr. Brisbane.) who, under the inspiration of that word, was taught to liberate his slaves, and flee from the land of his fathers? Shall I hesitate about the land of his fathers? Shall I hesitate about the value of the church, imperfect as it is, when I look upon Father Rankin, born and reared under the influence of slavery, yet taught by that word the principles of liberty, and made a light, set, as it were, on a hill? No? and I tell you, my personal and political friends, whoever you are, I owe all I have and am to the Bible and its sacred teachings. (Applause.) I have not a word of apology for what churches have said or men have done.

Now, about the Constitution. I shall merely state my views. I think, if we look at the circumstances under which the Constitution was formed, we shall come to a just conclusion. Previously,

we shall come to a just conclusion. Previously, the States, or Colonies, were all independent of each other, and they came together and formed a compact by which they can act together for cer-

tain purposes.

My friend read from the opinions of English courts to prove his position; but you must rememcourts to prove his position; but you must remember that rules of court settling Parliamentary law, are to be considered only as they are related to our law. In England, the King, Lords and Commons are the supreme power; here, it is in the people. I look upon it to-night. When you send men to Congress, you only send them to write your decree. Congress has no original power. What a decimal had we like its affection of the life in the court of the life in the life cree. Congress has no original power. What a glorious land we live in, after all! Oh, tell me not

make of its ruins!

Before the Constitution was formed, Congress Before the Constitution was formed, Congress had no power to interfere with slavery by legislation. Every thing in it granting that power is so much gained. The power to abolish the slave trade after twenty years was of this sort; and the very day Congress came into possession of this power, it exercised it. The three-fifth clause is another.

we will resolve it into chaos, and see what we can

The South contended for a full representation of her slaves as persons. The North said no, for you regard them as property; and when it was reduced to three-fifths, it was considered so much gain as discouragement to slavery. We must not send our fathers' names down to perdition because they did not always do just right. They did what they thought best. Slavery has been extended, and will be further extended, if you allow, not because of the Constitution, but in violation of it. Men commit all sorts of crime, in spite of the Consti-

Now, about the Fugitive Law, a law worse than Nicholas of Russia would dare enact. must not say we will take a law according to the intention of the legislator. Courts are not bound, except as the plain and express words of the law declare. Construe this law by legal rules, and you declare. Construe this law by legal rules, and you cannot make it mean fugitive slaves. Such rules require a construction in favor of right and against wrong. You are to presume nothing as to the intention. If two opposite constructions are possible, you are to take the one which favors justice, and reject the other. The law in question might apply to a child or apprentice, and many other cases; and Webster says the reason of the constitutional clause was to protect those who were en-titled to the service of emigrants for a term of years, in consideration of having paid their passage money to secure such service.

My friends will live to see the day when the vo-

My friends will live to see the day when the vo-ters of this country will put men in office who will so construe the Constitution as to make it wonder-ful that it was ever supposed to mean slavery. Let us put men in to give the right construction, and slavery will be abolished. So it was abolished in England. Slavery is, in the District of Columbia, in violation of the Constitution, and in the territo-ics that The English Law is not in the Constiries too. The Fugitive Law is not in the Constitution, either.

Dr. BRISBANE. Would you obey it, if it were!

Dr. Brisbane. Would you obey it, if it were?
No, Sir, no! [Applause.]
Mr. Garrison. Would you swear to support the Constitution, if you thought it were there?
No, sir, no! [Great applause.] I reveres the Constitution; but show me that in subscribing to it I subscribe to the extension and support of slavery, and you render it odious to me. But I think it impracticable to take a position outside of the government. We cannot help the slave by it, and it might ruin us both. Ours is the practical position. We must vote for men who will make righteous laws. If we abolish slavery in the District and territories, the South will set themselves about the work of abolishing the system. Their statesmen have said so. It must be abolished by law, when it is done. Oh, I long to see the day when it is done. You will see it, you ladies who called this Convention, I know you will. I will give the South all we have agreed to give, but we have agreed to give nothing for slavery.

We have met here representing all the different aspects of the anti-slavery sentiment, to tell how we felt, and for once it has been seen that all charge.

We have met here representing all the different aspects of the anti-slavery sentiment, to tell how we felt, and for once it has been seen that all classes of anti-slavery men can meet and discuss questions, without attacking persons. We have no quarrel with men, but with principles. You, gentlemen and ladies, have the keeping of more precious principles in your hands than any other people. You and such as you hold the destinies of your country and the world. Not even the preface of the history of our country has been written. A glorious preface will be written, if you will do your duty. You have all some portion of the responsibility to bear. You can do something in creating sentiment and the right kind of feeling. We separate with the kindest feelings. Let the bands which bind us together continue. Let us agree to labor on, doing what we can, and if we can do nothing else, we can pray to God, kneeling on his green earth. Be not discouraged; there is a harvest time coming, and when it comes, and you shout the harvest home, will you not be glad you have a sheaf under your arm? [Great applause.]

Let us go to our several fields of labor. I have yowed before high heaven, that while I can walk,

I will go over the earth lifting up my voice for Liberty. We do not toil in vain. This Society toils not in vain. Hundreds have been warmed by your garments, and sped on their way to freedom. When we separate, our toil shall not cease. We have drawn the sword, and thrown away the scabbard, and are determined to fight on and ever. But we now go to the fields of toil; there remains but a word to be spoken, it is hard to reach it—the Convention is adjourned. Farewell! [Tremendous cheering.]

Indeanil die naine al

### THE HALE DINNER.

The hall of the Fitchburg Depot was crowded on Thursday afternoon, 5th instant, with those who assembled to do honor to Hon. John P. Hale. Seats were provided at the tables for about 1400 persons, and all were filled, about one third of those present being ladies. At about quarter past two o'clock the guests took their places at the tables, Mr. Hale being conducted to an elevated position, amid applause and the music of the band. Hon. John G. Palfrey presided, assisted by numerous vice-presidents. Prayer was offered by Rev. A. L. Stoxe of Park street church. The dinner was then discussed for about an hour with evident satisfaction. The President commenced the intellectual entertainment in å brief, but very eloquent speech of wel-

The first regular toast was then given by the toast master of the occasion, Mr. F. H. Underwood of Cambridge, in a clear, full voice :

Our Guest, John P. Hale-In the House of Repr the House of Representatives, party could not command his allegiance in the commission of national iniquity. In the Senate, the insolence of majorities could never awe him to silence. As an advocate, he has added to the learning of the jurist the merit of successful resistance to executive and judicial tyranny. As the champion of the principles of the Free Democracy—

Our hearts leap forth to answer And echo back his words, As leaps the warrior's when he sees The flash of kindred swords.'

Mr. Hale was then announced, and was received with deafening applause and three hearty cheers He responded to the toast in the following words

Mr. President, and Ladies and Gentlemen :- In the Mr. President, and Ladies and Gentlemen:—In the few weeks which have elapsed since I received your kind and generous invitation to meet you on this festival, I have sometimes endeavored to tax my thoughts, that I might find fitting phrase where-with to pour forth the generous emotions of grati-tude which your kindness has awakened in me; tude which your kindness has awakened in me; but I have been obliged to return from the bootless task and forego the effort, and I stand before you to-day determined to practice, at least, on this oc casion, the precept of Christian morally, which in casion, the precept of Christian morally, which in-culcates to take no thought for the morrow, but let each day take care for itself; and so I stand before you, my friends, at this festival of the heart, to bring you no other offering than that which the spontaneous action of the heart may suggest.

It seems to me that the first duty that we owe to

ourselves, and to our common country—the first duty that we owe to the truth of history, and to the God to whom we owe all duties, is, so far as we can, to disabuse the public mind of the grossest fallacy, and the most ridiculous falsehood ever palmed upon the people—and that falsehood is, that those acts, called the 'compromise acts,' grew out of real danger of a dissolution of this Union. My friends, I believe the impudence of brazen chood never went further .- and I stand here. pledging whatever of reputation ever belonged to me, in the assertion that I do not believe, at the very time that the Compromise was conceeded in Congress, that any two of the most prominent men that were pushing it through, could have met one another in the streets of Washington, and asked. What do you think of the dissolution of the Union? 'without bursting into a broad roar in each other's faces [laughter:] and I have never seen, in the whole of my experience in Washington, but one single public man who was willing to confess that he really believed there was any danger of a dissolution of the Union, and that man is one for whom I have the highest respect, and of whom I can speak only in terms of kindness. I allude to Gen. Cass, [laughter.] Gen. Cass says that he really believes the Union was in danger. I have no doubt of it—not the least. But the fact is, that the General's fears go further back than 1850. He has feared it ever since the Presidential election of 1848. I wish to do all credit to his honesty. I candidly believe that he entertains those convic-tions more firmly, and has done so a good while longer than some more modern converts. Was the Union really in danger! I believe there was a Union in danger, and I will tell you what it was. It was a Union of the Hunker politicians and the public crib! There was danger that that Union would be displaced. I have no doubt it sent alarm

and terror into many hearts.

But was the Union of the States in danger Now, my friends, it so happens that history has a word to say on that subject. In 1848—and that is not a great while ago—we had just as much of a crisis as in 1850; but we had forgotten it. We had a great Compromise Committee in 1848, just had in 1850; and we had great men on it-John C. Calhoun, Clayton and some others-and they sat day and night, Sundays included, laboring ed the whole matter, and agreed to leave the que abstract law, t tion of slavery, as one of abstract law, to the Supreme Court of the United States. But, my friends, the North was not content to have the whol question abandoned. I can only speak for one. and the honor of voting against that Compromis I did it for the very reason that I believed the in-terests of liberty were so transcendent above all other interests that it should not be left to the arbitrary adjudication of any tribunal on earth. had not confidence enough in the Supreme Court of the United States, to trust them with the consider men or not, therefore I voted against it. House of Representatives rejected it, and they went on and organized a territorial government for Oregon, and applied the old anti-slavery ordinance of 1787 to it, prohibiting slavery over e the territory. What did the Senate do? way, as they always have, and I am afraid will for a great while longer. But the House stood up and rejected the Compromise. There were as loud threats of disunion then as in 1850. But the North stood up, and what was the result! The bill became a law; and when the South found that it must become a law, what did it say!

'Why,' it said, 'you are going to exclude slave-

ry from that territory. Say that it is because Oregon lies north of 36 deg. 30 m., and we will be content.' But the North said, 'We do no such thing. We exclude slavery because we believe it is snot right. We believe it is repugnant to the laws of God and the rights of humanity; and therefore we exclude it. And we will assign no such reason as the South wishes us to give —and they did assign no such reason. Well, my friends, the House stood firm, and the bill came back to the Senate again and again, with the old anti-slavery ordinance. And what did the Senate do! They did what they always do the senate do! reason as the South wishes us to give did what they always do when the House stands up—they gave in, and the bill passed. [Cheers.] Then it went to the President. Who was the President! James K. Polk, a Southern slave-holder; and when they asked him to sign this bill, containing the ordinance of 1787, he said, 'I will do it this once,—I never will again.' [Laughter.] And so he signed it,—the bill became a law, and the anti-slavery ordinance was applied to the whole

territory.

What was the result of all the blustering bravado, and all the threats of dissolution with which our ears were greeted during the months and months that the discussion was going on ! It sub-sided so quick you could hardly tell there had been a shower. That same Congress passed another act, and that was the act to change the name of the schooner 'Two Pollies' to 'Abigail.' That act produced just as much excitement in the country, as did the bill excluding slavery from Oregon. That bill went into quiet operation. [Laughter.] The schooner 'Two Pollies, from that day to this, has schooner 'Two Pollies,' from that day to this, has been called the 'Abigail,' and the anti-slavery ordinance has been in operation just so. There is the whole history of the contest. The battle was the whole history of the contest. The battle was fought, the victory was won—the point was conceded, and it was established by both houses of Congress and by the President, that Congress had a right and that it was the duty of Congress to legislate upon the subject of slavery within the territories, and to prohibit it; and there was no excitement about it. What had the North to do after the stand still. ter that! Nothing-nothing but to stand still What was the effect of it! We had other territo-

Well, the people who inhabited these territories thought (and, O God, what a mistake!) that the North were in earnest, thought that they meant to stand up; and Southern men, from South Carolina and Mississippi, in the territory of California, began right speedily to conform themselves to what they believed was the settled policy of the country; and they anticipated Congress, and put the antislavery ordinance into their constitution. Do you suppose, if California were to frame a constitution to-day, she would put it in! No, my friends; we own it to the persuering honesty of the representatives of the free States in the Congress of 1848, that the antislavery ordinance was adopted in the Constitution of California. [Cheers.]

Well, my friends, here we were, then. Congress had legislated for all the territory in which it proposed to organize a government, and put in the ordinance; and the people of California, anticipating the action of Congress, shad put it themselves into their Constitution—and was that the time for Northern men to falter and go back! Oh! my friends, if we could but have stood a moment longing the action of the free principles of the principles of the free Constitution—and was that the time for slaves, but he loved justice more than ambition, and followed a higher leader.

Mr. Clay then went into a defence of his own course, in reply to charges which had been made against him; and in conclusion entered upon a political and critical assertion of the principles of the action of Congress, shad put it themselves into their Constitution—and was that the time for Northern men to falter and go back! Oh! my friends, if we could but have stood a moment longitude.

friends, if we could but have stood a moment longer, it seemed as if the prayers of the wise and great, the patriots of all time, had gone up to the throne of the Almighty, filling His ear, until he had at last determined to bestow the blessing: and when the hour had come that these prayers should be auswered, beyond even our hopes, we had not faith to receive it! Then it was that the North began to cower and quail, and fall down and talk about the Union being in danger. The South never would have got up that alarm, or attempted to make that cry again. Wby, it had been uttered over and over again—it was not a respectable bugbear to frighten children to bed with, until Northern statesmen took it up and endorsed it, and gave it currency. And why did they give

t currency!
That question I will not answer, because I cannot That question I will not answer, because I cannot so impeach your common sense and discernment as to think it necessary for me to answer it. I leave it with you to answer. Why was it in that day when the battle had been fought, and the victory won, and the banner of opposition had been lowered—why was it that at that time we began to go back! My friends, an eminent Northern statesman has told us, 'There was no North.' I whick if history are gave confirmation to the truth think if history ever gave confirmation to the truth of any assertion, the history of that day gave it to that declaration, that 'There was no North'; and

else; —there are not only the hearts of the people and the convictions of the men, but there are the sentiments of the women-they are also with us.

[Great applause.]
I had a striking illustration of the truth of this the other day. As I was coming to Massachusetts, there was an old hunker politician came and sat by me in the cars, with a smiling, pleasant face, and he began to speak of the time (save the mark ! when I should be President. [Laughter.] I smiled in his face with incredulity. 'Why,' said he, 'you need not be so incredulous; the thing is making way where I did not expect it.' I expected making way where I did not expect it.' I expected to hear of some new movement in some new county of the west. 'Why,' said he, 'the women have got hold of it. [Loud laughter and applause.] When I go home and talk to my family, I have to confess five times as much anti-slavery as it is prudent for me to talk on 'Change.' [Cheers.] Now, friends, if we will just stand and place ourselves where we were in 1848, we shall have the people with us as we had them then, and would have been with us now, if those who had been

have been with us now, if those who had been trusted but not tried had not failed in that hour. And we have many encouraging circumstance about us. We have many noble men among us. We have, in the person of my friend who sits near We have, in the person of my friend who sits near me, the eloquence of a Clay, [immense applause] the clarion notes of whose eloquence were never prostituted to a Compromise. [Cheers.] And on my right we have a representative—a noble scion of a noble stock—that tells us that the patriotism, the judicial learning, and the integrity which adorned a Jay yet lives in his descendant. [Loud

Now, my friends, one word more, and I will not Now, my friends, one word more, and I will not trespass longer upon your patience. Politicians continually tell us, 'You can do nothing at all. Every thing is settled. The annexation of Texas is settled, the compromise is settled, and it is all settled, and you can do nothing.' Let me suppose, for the sake of argument, that it is all settled—what is our duty! Why, our duty is to have a settlement with the settlers. [Loud cheers] Webster, and never has been defeated or disgraced, but has come off, in the unbiassed judgment of the whole country, in every encounter victorious. [Loud cheers] bave a settlement with the settlers. [Loud cheers and laughter.] If it is true that our rights have been bartered away, that the interests of liberty have been sold, and those that have betrayed their trust are in the enjoyment of the price of their treachery, shall our mouths be shut, when we would call them to an account, because they tell us the things are settled!

Some of my professional brethren are around me. Let me suppose some client goes to one of

suppose some client goes to one of them, and entrusts a great matter to him, relying successful issue. Instead of that, he sells his client's right, betrays his trust, puts the reward of treachery in his own pocket, and then, when the client comes to ask about it, he says, 'The thing cannot be disturbed any longer—it is settled! Very well, my friends, what would you do' Would you not have a settlement with the attorney next! That is what we want. We want a settlement with the men who have settled thing. We do practice self-denial, and do fast, then they accuse us of being ascetics and finatics; and if we cat our dinner, we have forgotten the slave! Well, sir, John came neither eating bread nor drinking wine, and they said, 'He hath a devil.' The Son of Man came both eating and drinking, and they said, 'Behold a cluttering man and a single state of the same proposed to their liking. If we do practice self-denial, and do fast, then they accuse us of being ascetics and finatics; and if we cat our dinner, we have forgotten the slave! Well. sir, John came neither eating bread nor drinking wine, and they said, 'He hath a devil.' The Son of Man came both eating and drinking, and they said, 'Behold a cluttering man and a single self-denial, and do fast, then they accuse us of being ascetics and finatics; and if we cat our dinner, we have forgotten the slave! Well. sir, John came neither eating bread nor drinking wine, and they said, 'He hath a devil.' The Son of Man came both eating and drinking, and they said, 'Behold a cluttering man and a single self-denial, and do fast, then they accuse us of being ascetics and fination. upon his integrity, his fidelity, his perseverance, and devotion to his client, to prosecute it to a successful issue. Instead of that, he sells his clithing. We want to see what is the price at which We want to see what is the consid eration they have got. And by these means we can be enabled to judge of the merits of the settlers, and the integrity of the settlement; and until we have done that, we have but poorly discharged

My friends, I owe you no apology for claiming your attention so long. [Cries of 'Go on!' 'Go on!'] No, my friends, I will not go on; but I go off. [Laughter.] I find some around me I came to hear, and I will no longer trespass upon your time. I will end as I began, and that tendering to you the grateful homage of my. There is no other offering that I can bring you; there is nothing else worthy of the generous manner in which you have received me, and in which you have been pleased to over-estimate my poor efforts. It is because circumstances and accidents beyond my control have brought my name into conspicuous connection with sentiments dear to your own hearts, that you have spoken so kindly towards me, and I thank you for it; and if in anything I have been enabled to stand up where some men faltered a little—it I have been able, in any good degree, to maintain the integrity and consistency of my position, it is because I felt any good degree, to maintain the integrity and consistency of my position, it is because I felt that at home, in the hearts of my sympathizing

The second regular toast was:

ries—the territories of California, Utah and New Mexico.

Well, the people who inhabited these territories thought (and, O God, what a mistake!) that the North or the South should be free, but whether the whole nation should be free.

The Memory of the Huguenot Confessors of the 17th century and of their revolutionary representatives, Bowdoin, Boudinot, Laurens, Jay. JOHN JAY, of New York, was called on to'r John Jay, of New York, was called on to respond, and referred in high terms to the course Mr. Hale had pursued, of the result of which we had no record yet, but whose words and actions were full of encouragement for the cause. In the success which had attended him were bright omens for the future. Thoughtful men of both parties had already acknowledged that in the principles of the Free Soil party was embodied the true American idea, which was to Christianize and liberalize the world. the world.

The Citizens of Marshfield—We recognize in the epresentative of their choice the true expounder of the Mr. CLAY offered the following toast :

The True Union.—To Benton, to Bryant, to Seward, Greeley, to Garrison, to Phillips, to Quiney—the nion of ALL the opponents of the propaganda of slave-

Mr. Garrison, on being loudly called for, rose is the centre of the hall, and was received with 'three cheers for the pioneer,' which were enthusiastically given. He said:—

think if history ever gave confirmation to the truth of any assertion, the history of that day gave it to that declaration, that 'There was no North'; and I think if that same voice were to be heard again, to speak from the results of his experience, he would tell you that for recreant statesmen from the North, there was no South either. [Cheers.]

You may be assured the hearts of this people are with us; the convictions of the great mass are with us; and, my friends, there is something. It is not ossible that there can be a single ing. It is not possible that there can be a single pro-slavery man or woman in this vast assembly and I will prove it. Allow me to put it to vote. A many here as are in favor of the immediate and everlasting overthrow of slavery, will please to say Aye! [An almost universal shout of affirmatio went up.] As many as are opposed to the abolition of slavery will say No.! [A few voices replied 'No!' evidently through a misconception of the speaker's remarks.] Sir. it is as I thought it would speaker's remarks.] Sir, it is as I thought it would be—the Ayes have it! [Cheers and laughter.] And I hold that those who answered in the negative are bound, by their own rule of action, to come over to our side, and make the vote unanimous; for preslavery in our country always is looking to major ties, and to be on the popular side. [Laughter and

cheers.]
Our lion-hearted friend from Kentucky said that
he had been called an infidel. Why, here he touched me 'on the raw : '-

A fellow-feeling makes us wondrous kind.

I have also fallen under the same ban, and for he same reason. An infidel! Well, now, let me the same reason. An infide! Well, now, let me go to the good book—it shall be some evidence of my veneration for Christianity. In that book I find this injunction—' Credit to whom credit, honor to whom honor is due '—and I am here with you, to-day, to carry out that precept, in regard to the distinguished guest of this occassion. 'Credit to whom credit, honor to whom honor;' and how much credit and how much honor are due to him, you know, and the country and Christendom know We are here to give him our heart's best aspira tions, and to thank him for all that he has done, and nobly done, in his place in the United States Senate. Let us remember that he never yet has turned his back upon the enemy; that he has never heritages.

to emancipate some half-dozen slaves which that paper has advertised for sale! (Great laughter and the ancient time, cavilled the chief priests, scribes, and the pharisees; and their success are saying the very same of us, at this day, in the same spirit. (Cheers.) Of the former, Jesus said, 'Ye are of your father the devil—hypocrites—a eneration of vipers.' All that we need do is to ave the latter in the same category, and to the

same unerring judgment.
Sir, this is no idle coming together. It is an empty eulogy which we are bestowing here to day. We have come here to render a testim that shall be seen and felt throughout this cou and the echo of which shall go across the broad Atlantic, giving joy to the friends of equal liberty throughout Europe. So far from misapplyin means in a festival like this, I regard it as So far from misapplying ou expenditure for the cause. As I have looked at this august assembly, and listened to the stirring sentiments that have been uttered against the great sin of our country, my heart has leaped to think how many broken chains will be the result of it that at home, in the hearts of my sympathizing friends, there were feelings that I should wound infinitely more than mine could possibly be wounded, if I faltered or fell.

They have commissioned me to say, that they have taken hold, and they mean to hold on, and never to give up, until the system of slavery is exterminated from the land. (Renewed cheers.) Everyther eloquent remarks, observing that the signs of the time of the signs of the signs of the time of the signs of th Mr. Hale illustrated this point with some further eloquent remarks, observing that the representatives of the North in Congress needed the confidence that there were true men at home to fall back upon, and concluded an effective speech by again returning his hearty thanks for the honor done him. He sat down amid enthusiastic applause.

[Want of room has obliged us to abridge Mr. Hale's speech.] vania, who is now present by my side, (cheers Mr. Giddings makes this cheering announcement

The Union—Its preservation will be ensured, not by yielding to the demands of those who threaten dissolution at every check to their schemes, but by adhering to those principles of justice and liberty which it was 'ordained and established' to maintain.

Mr. Giddings makes this cheering announcement 'I am pleased to say that, from all the indication within my view, I regard our work or reform, in respective was 'ordained and established' to maintain. was 'ordained and established' to maintain.

Band—' Star-spangled Banner.'

In a few complimentary remarks, the President called on Hox. Charles Sumber, of Boston, who responded at length in an eloquent speech. He gave—

Our Cause—It needs and expects every man to do his duty.

Commender of the maintain of the share of the share

his duty.

Cassius M. Clay, of Kentucky, was welcomed with loud applause when introduced by the President. He said this was the first time that he had ever stood in avowed alliance with an anti-slavery party in these States, This was an occasion which transcended all personal interests, and to the fact that he came a friend of freedom from a slave State, he attributed the warmth of his reception.

Deeming it right that the great leader of this cause should be received by the welcome of all So much for the signs of the times at the Wes

Well, sir, though we are here in a majority in this hall, in our country we are yet in a fearful minority. There is a mighty work for us to do. Three million two hundred thousand slaves are yet waiting for their deliverance; eighty thousand new victims are added to the capital stock every year; one additional slave is brought into being every eight minutes; and the Slave Power rules, with absolute sway, the religion and the politics of the whole land.

Sir, you will pardon me for the reference. I have

pledged to give support to slavery are thus in per-lect-agreement with those parties? If you do not, then, I ask, where is the Union, and what do you mean by preserving it? Why are you not conscious of the fact, that in South Carolina, in Alabama, in any slaveholding State, this anti-slavery gathering would not be tolerated? We should all be deemed worthy of Lynch law, and in all probability be subjected to a coat of tar and feathers! What a glorious Union it is that we are enjoying! How

worthy of preservation!
Alas? the 'Union' is but another name for the iron reign of the Slave Power. We have no comwe have no common country, as yet. God grant we may have! We have no common Union, as yet. God grant we may have! We shall have it when the jubilee comes—and not till then. But now we are struggling against the overwhelming public sentiment of our country; we are small, numerically. O God, is it not a burning shame that there is not an inch of soil in all this land, whereon we can dare protect a fucitive slave! That the slave must skulk of soil in all this land, whereon we can dare protect a fugitive slave! That the slave must skulk nouncement,) to the closing paragraphs of his last letter, it becomes self-evident, that he had intended it to be his last, but left you to say so, that he might estate up then, to our work, with new zeal and courage. In the language of one of the great poets of our cause:

Gray Plymouth Rock hath yet a tongue, and Concord is not dumb,
And voices from our fathers' graves, and from the

future, come: They call on us to stand our ground—they charge us Not only free from chains ourselves, but foremost to make free!

(Great cheering.)

The fifth regular toast was-

The Scamen of the American Navy—While they gratefully remember those who emancipated them from the torture and ignominy of the lash, let them not forget those who still remain under its thraldom.

HORACE MANN responded in remarks concerning the noble qualities of sailors, and the modes of punishment which has been applied to them, passing thence to the punishment of slaves. The part Mr. Hale had taken in the abolition of flogging in the navy was alluded to.

The next regular toast was—

The Future of the Free Democracy—
In God's own might
We gird us for the coming fight.
We grasp the weapons He has given,
The Light, and Truth, and Love of Heaven.

HENRY WILSON, of Natick was called on, and speaking of the words which were rung in the ears of Kossuth at Worcester, 'We worship not the man so much as the principle,' applied them to Mr. Hale, and asserted that all good men would regret the retirement from the Senate of that true Democratic leader. Under the Constitution and the Union the Free Democracy would fast on the American that instructs them; but they are the the Union the Free Democracy would fight on for-ever till it had obliterated slavery from the soil of that Union. The future prospects of the party were asserted to be good, and such as would give the memory of the opponents of liberty to the punishment of scrutinizing posterity. Mr. Wilson concluded with the toust—

Now, as to his allegation about privacy, I reply that the 'meetings and records of the Trustees' are not

Salmon P. Chase—The Free Democracy of New England recognize him as a worthy compeer of their was trusted leader, John P. Halk.

In response to a toast, Amos Tick, of Exeter, N.
H., spoke of the contest in New Hampshire which
Free Soilism had waged. He counted it as one of
the laurels of New Hampshire that she put Mr.
Hale in the Senate, and sastained him there at a
period when no other State could have done it.
The feelings with which Mr. Hale was regarded
The feelings with which of remark aroung others.

The next regular toast was as follows: The Liberty Party-Not dead, but translated.

JOSHUA LEAVITT, of New York, referred to his first knowledge of Mr. Hale, in Congress, in the House, and he marked him then as a Democrat who understood the true principles of Democracy. His subsequent life was approvingly sketched. The Ministers of the Christian Religion-Appointed

o be the champions of that great anti-slavery comment, 'Thou shalt love thy neighbor as thyself.' Rev. Mr. Pierpont spoke of the preaching Rev. John Parkman, of Dover, under whose pre-

Rev. John Parkman, of Dover, under whose preach-ings Mr. H. had sat. The charge of one ideality was referred to as a proud attribute of the party, which no other had, and that was—Every right to Woman-Warm in sympathy and generous in action

left to her natural impulses, she can never forget the cause of the slave. [Music.] The President made a few remarks complim ary to Mrs. Stowe, when the toast follower

The Key to Uncle Tom's Cabin—The key that shall yet unlock the prison house, and let the captive go free.

Mr. Palfrey here placed on the table twentysix volumes, containing 571,362 signatures, to an address from the women of England to the women

of America. The Unhealthy Organization-Where is the quar ntine that shall stop the spread of its infection Mr. KEYES, of Dedham, responded.

The late Robert Rantoul, Jr .- A champion falle the thick of the fight. So long as the great struggle of the 19th century, for freedom and the right, is remem-bered in Massachusetts, his name will be honored in the annals of her people.

Hon. Anson Burlingame responded. The Buffalo Convention-An epoch in the history of

RICHARD DANA, Jr., of Cambridge, was called upon, and responded to the toast with reference to the history of the Free Soil party, and expressed his adherence to the Union and the Constitution. He concluded with

The Buffalo Platform-In 1848, axioms ; in 1850.

Mr. Garrison rose and said-Mr. President, I hold in my hand a resolution, which I meant to have offered at the close of my remarks. By you permission I will do so now. permission I will do so how. You know, sir, that, for some years, the cry of the enemies of the anti-slavery cause was, 'Abolitionism is dying away!'—until the passage of the Baltimore 'finality' last spring, when it was officially announced that it had fallen to the earth, 'stone dead.' So, then, I find myself, on this occasion, surrounded by the skele-tons of defunct abolitionists! [Great laughter.] laughter.] Now, sir, the old inquiry arises. 'Can these dry bones live!' [Renewed merriment.] Live! Bones! showing that the Supreme Court's Session was in 1850, bones live!' [Renewed merriment.] Live! Bones! showing that the Supreme Court's Session was in 1850, and my codification in 1849. In his last letter, he does not apologize for, nor even notice the misstatement.

Having referred to these four points, and these four points, and these four points, and these four points. The court of the same sort of left.' (Cheers.) I propose the following senti-

The 'dying away' of the Anti-Slavery cause! In spite of the lying declarations of its enemies, it has never presented so Hale an appearance as it does at the present time; and can never die, because it is immortal.

THE LIBERATOR. No Union with Slaveholders.

BOSTON, MAY 13, 1853.

NEW ENGLAND

whole land.

Sir, you will pardon me for the reference. I have heard something here about our Union, about the value of the Union, and the importance of preserving the Union. Gentlemen, if you have been so fortunate as to find a Union worth preserving, I heartily congratulate you. Cling to it with all your souls! For myself, I have not been so fortunate. With a price set upon my head by one of the Southern States of the Union—outlawed everywhere in the slaveholding South for my hatred of slavery—you will pardon me if I am somewhat lacking in loyalty to the existing Union. (Laughter.)

The Union! What is it! Where is it! Where, as the uncompromising friends of liberty, will you find protection under it! Gentlemen, look well to your language; use it intelligently and truly. The two great pro-slavery parties in the land join with you in glorifying this Union, and pledging to maintain it as a slavery-sustaining compact. If you use the term 'Union' in the ordinary political sense, then I ask how it happens that you who are pledged to give support to slavery are thus in perfect agreement with those parties. If you do not the cause of discussion as practicable. A spirited in the way of discussion as practicable. A prompt attendance, therefore, is requested, that every hour may be profitably employed in the slave's behalf. By order of the Board of Managers of the Massachusetts A. S. Society, FRANCIS JACKSON, President.

R. F. WALLCUT, Secretary.

REPLY OF HON. HORACE MANN TO WEN-DELL PHILLIPS, ESQ. WEST NEWTON, May 9th, 1853.

W. L. Garrison, Esq.:

Dear Sin,—In a brief editorial, (which had nearly escaped my notice,) you announce the receipt of a letter from Mr. Phillips, intimating ' his intention of making no further replication to any thing Mr. Mann may write.' On looking back, (after reading your anwhich he strode forward to attack me, and this surreptitious retirement!

As Mr. Phillips has now, formally, (though by proxy,) withdrawn from the arena he so proudly entered, I shall reply to his last letter with more forbear ance than it would otherwise not merely justify, but demand. Indeed, I will endeavor to say nothing to which any judicious friend of his could desire him to reply, even if he were not under his present two-fold In looking back to the charges against me, made in

his speech of January last, and comparing them with his last letter, I believe there is not a trace of identity or similarity between the two. His accusations and imputations have been changed from one to another all the way, -as one was confuted, others being substituted for it .- until, long ago, the descendants not only lost all family resemblance to the ancestors, but were entirely of a different species. But I proceed to the letter. 1. Mr. Phillips denies that he represented the Blind Institution as a 'private institution.' He only said that 'the meetings and records of the Trustees were private.' Now, let me ask a simple question of any lawyer or judge: Do not the Trustees, with their meetthe apparatus that instructs them; but they are the

'private,' and never were. Four of the Trustees are appointed by the State. They represent the State at wn trusted leader, John P. Hale.

In response to a toast, Amos Tuck, of Exeter, N.

In spoke of the contest in New Hampshire which
And further; any person, at any time, for any plausimeetings and records he represented as 'private,' and speaks again and again of a fact being 'hidden in their private records.' And this, too, was the body, to which, nearly twenty years ago, when Mr. Phillips, as an anti-slavery man, was yet in his father's loins; and when, too, the general prejudice against color was so rank and vehement ;-this is the body, and that was the time, when I moved a proposition to admit a colored child to all the privileges of white children in that school. And yet, because I did not see fit, after he was at last conceived and brought forth, to adopt his mode of proceeding, but pursued my own more effectual urse, he accuses me of infidelity to the divine law of Human Brotherhood, and of 'guilt' in a public office

He closes this topic by the very respectful remark, that ' no red berring of a Blind Institution shall draw [him] off to discuss [my] course at other times and in other offices.' What, then, did draw him off for s large a portion of his last two letters, to discuss this very matter,-until he found it no longer possible to

2. To the second point,-respecting my instruction for admitting colored children to the Normal Schools,-I understand Mr. Phillips to allow sentence of guilty t be entered against him. He makes no defence. How could an honorable man, under these circumstances forbear to make retraction and apology?

3. I charged Mr. Phillips with another misquotati from me, which changed not only the legal meaning but the moral tone of the whole sentence he pretended to quote. The reparation which his sense of justice dictates for so gross an act, is this: 'I am glad the omission made no change in the sense.' I quote both sentences, indicating the omitted words, so that the reader may see that Mr. Phillips left out the whole sentiment of my paragraph, -a sentiment of sympathy with the colored people and of indignation against their inju-

'When the equal, natural and constitutional rights of When the equal, nat-THE OUTCAST CHILDREN Of Africa,' &c.

Mr. Mann's Report. | Mr. Phillins's misque ural and constitutional rights of Africa, &c. [which makes nothing but

Here is a third gross misquotation, followed by denial that any injustice was done. 4. I spoke of my affirmance of the rights of the col-

ored children, when codifying the school laws. He replied, 'Any codification must have been made after the Supreme Court's Session,' &c. This I answered by showing that the Supreme Court's Session was in 1850,

only, Mr. Phillips adds, 'I have noticed thus in detail Mr. Mann's eight specifications, because I wished to prove my ability to meet him on any ground he chose,' &c. Now, it is obvious, on the very face of the paper where this assertion is made, that he had noticed bu four of the eight. He had omitted all reference to the Addresses were subsequently made by Mr. Hale, D. P. Thompson of Montpelier, Vt., Rodney French, &c., and letters were read from various gentlemen, expressing inability to be present, and earnest wishes for the success of the cause. Among the seek were those from Giddings and Chase. At 9 o'clock the company separated, with cheers. sertion that an event happening in 1850 came before

one happening in 1849. In this way four of the eight, and evaded the rest, it says, 'I wished to prove my ability to

Mann] on any ground he chose. But Mr. Phillips now says: 'the only change! made against him was for misconduct as Very well, I am always ready to take an er did any thing in behalf of colored child etence for saying it was given in any Could I have given it in any other caps of the legal opinion given to the City ton, when the main question about or pending before the city authorities, had h him, and he was preparing his official reply, no 'word' given in behalf of the colored hi of their came and their friends? The am the two other points, but I forbens, But Mr. Phillips 'felt called on to ;

ny 'serious misconduct in public office' ing to be 'impartial,' he could not suffe My worthy successor, the Rev. Dr. Sr the same office for five years. If he he schools, I have not heard of it. Has Mr. felt called on to' arraign him as he did a revive any old, outlawed calumnies nnew? Mr. Phillips thinks that when I was Secretary

had the work of three men to do, I was boun to help him; but that he, a gentleman of h me. . I would leave such a question as this to Phan Though a question might be here rained, am not about to violate the Countity

cruel and unusual punishment on Me and therefore, I shall administer it. In hi March 21st, he accused me of applying the it, so that the reader could see, at a glance, of rebuke; and, after saying some hard things er topies, adds : 'I should speak still mo I spoke at all, of his attempt to evade my rem an honorable man. I replied by again my text and his comment; so that the public see who the Jesuit was. In his last, he has the ag, in reference to the same matter: 'If any any ness of my criticism will be apparent.' Thus he forward the foul charge of Jesuitism for the third with an insinuation, all the way, that I have misrepresenting him, and that he is an

not fire and brimstone; -these our ears are far with; but a foretaste of that worm, which, in the sence of repentance for offences, never dies. citing my original text, I will give his whole us italicising what I quoted before, and thus show !

Mr. Mann's Remark. 'I had supposed the oath makes God a party to the transaction that sense in which He knows the part

Mr. Phillips's Comment. 'I had affirme oath to the people of the United States was that sense in which he who took it knew, at that the people understood him to offer it. Il iar principle is sanctioned by every Christian

And now I ask where, in my remark, is the trace or glimpse of a thought about promises a binding as the parties understood them'; or fulfilling promises, not according to their meaning as the promisor secretly intended,'; or any this has aspect or odor of the atrocious doctrine man may swear to one thing and mean snother God looks on and ' justifies him' in his perjury! W I demand again, can any man, who has a couse any man, without a conscience, who has intellect language, any form or hue, any any one of all those damnable ideas which mile the whole of Mr. Phillips's comment!

He says he made the 'grave charge of so misconduct in public office, claim that before entering Congress he had best boldly and frankly anti-slavery as to leave most cuse for criticising his Congressional speeches, con their language seemed equivocal.' So far from the ing true, the readers of this controversy have seen, that Mr. Phillips revived those stale only because he could not sustain his origi or attack upon my Congressional speech of Angel

and found it necessary to change his ground. He says, 'Mr. Mann thinks to excit against us, by allusion to our rebuke of knowle Father Mathew.' I wish to excite 'prejudice' to man. I only wished to show that there er causes as sacred and dear to other men is Mr. lipe's is to him ; and if he were capable of himself in their stend but for a moment, he but see it. When the cause is good and the holy, as in the case of Kossuth and Father Ms it is the intensest intolerance and highly to be from all discretion in the mode of parsaing high priests and Pharisees were as anxious i as any body. They crucified Christ ion would not save Jerusalem in their way. Ho. lin, or Pestaloxxi, or Howard, or Mrs. Fry. attend to all philanthropies, at once; and to accuse them of indifference to any other god their heavenly zeal in one absorbed them fro The mention of this last lady's name res Phillips's defence that he must accuse e men, pursuing the noblest objects, i impartial. The claim is unfounded. that Miss Dix, in her holy mission among the the Southern States, has pursued the same Father Mathew did on his errand of Tempera Mr. Phillips has never dared to rebuke her. the mad men she has quelled, he, as yet, is one trophies.

On the topic of tax-paying, Mr. Phillips, ing himself, advances a fair and just p which, would be but give others the beas claim it for himself, would have prech ever said against Kossuth, Father Mathew, small man by the side of great over Speaking of resistance to the tax-gathere.

Each man will judge how far and in what we resist and protest against such thisgs." principle, and the concession of it gener Mr. Phillips's personal monopoly, does the office-holder need? I showed, in my last, the der a constraint and dupers, ten thousand imperative and rigorous, than any warrant the tare lector can show. Yet he defends himself on one pa ciple, and condemns me on its opposite. Mr. Phillips's next column and a half at 0.000

and confused as to be wilder logic itself, - me out lime. If they contain a single legal position, stated with its natural limitati cations, I have been unable to find it. to be rung in the middle of them, it could not be at either end. Instead, therefore, of ath swer in detail, I will set down a few princip as it seems to me, embrace the whole range of this re at last

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dendisg himself; namely,

ent is a necessary evil.' To obtain as much

to avoid as much harm, as is possible, there

under which men are born :-- 1. Revolu-

republics. In my opinion, unjust as ou

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and of the inferior forms of government,

MAY 13.

TAN GOVERNMENT, UNDER WHICH HE COULD WITHOUT VOTING, HOW CAN THE WORLD EVER egislative, judicial and executive,-each ars to support the Constitution ; that is, to maintain it, in all the duties that come official sphere. Any supposition that he other man's duties, or is guilty other man violates duty either by omission ion, is absurd on the face of it. Each membranches is to act within his ording to his own opinion and conscience. But the Supreme Court cannot issue quo warranto, against Senate or House. the President coerce the Supreme Court by pary? But it is objected, that if each member inate bodies governs himself ' by his own and conscience, there will be anarchy. How fathing can be recorded and become authoritative will of a majority, -sometimes of more. ese three branches discard their own opinconscience,' and go on blindly, Higher Law or aw, will my opponent tell me whether that a Senators confirm judges and marshals, and

ors and members of the House pass approbills. Yes. But no Free Soil Senator votes to a judge or marshal, who, in his belief, will ever the Fugitive Slave Law ; but he rotes against nd, let a specific bill be presented for paying marshal the foul wages of sending a man into gander that law, and no Free Soiler will vote or, if he does, I will take turns with the Garis alternate scourgings and expostulations, n tills pay? It has been said there are a hundred plents from the United States treasury .asters, judges, custom-house officers, Not one in a thousand of these has ever had onnection with the Fugitive Slave Law, than with Pharach's pursuit after Moses and the figuel; and should they ever volunteer a purpose, they have my best wishes for Phaite; -- always supposing, however, that they ent and reform. Now, when the general tion bill is presented to me, shall I deprive housand nine hundred and ninety-nine of in order to prevent the ten-thousandth man my his share? This would be the highest Be it remembered, too, that, probably, red and ninety-nine thousandths of that one dary are also dues for services lawfully, equiand constitutionally performed; and that there aw nor rule of justice which authorises me to sete or make reprisals, by withholding from him a salary, due for legitimate services, because he een guilty of one breach of the Constitution. My surse is-pay and impeach. Would to God that separate these small items from the general mass. and Because the earth is full of sin - slavear, idelatry, intemperance,-I might as well atto get off from it, and make my annual circuit sun in my own vehicle. It is physically imto pass the appropriation bills with a specificaand apportionment as to men and services, -- just supossible to pay a tax-bill in that way,-and

This question is argued by one party as though the while amount of the appropriations went to pay vile ats on the government but some half-dozen marshals, and those did nothing but catch me and marshals, and those did nothing but catch
but, lest I should be carried away too car.
But, lest I should be carried away too car.
But, lest I should be carried away too car.
Yours, truly, HENRY C. WRIGHT. million of acts, nor one cent in a million of cents, is such shameless sophistries, I will leave this topic. or paid, for these ungodly purposes. It is, I remaking these appropriations, as in paying cushouse duties or postages ; I cannot apportion, or When I have done the best I can, according to wa opinion and conscience,' my responsibility ul, case ceases. A week ago, I paid five dolik, killed some sixty of my fellow-citizens and of my friends. For aught I know, that money gone into the hands of the homicide. Yet am I ble with their death? Just as much as I am the arrest of Sims, or the unlawful oaths imposed n jurors who tried the alleged rescuers.

So in regard to the mental bewilderment exhibited

and of morals, is too plain to be mistaken by any gent man. I have already alluded to the differbetween the coordinate branches of the governon the one hand, and States and citizens on the The latter disobey the judgments of that court rir peril. They disobey any law which Congress sat their peril. While any citizen remains the jurisdict on, he must obey, or take the con-All good laws should be obeyed. But if ternment lays its hand on me personally, and ads me to violate a divine law, I have but one give,-the answer which Uncle Tom gave to hen he commanded him to whip a woman. on could work with slaves, could be a slave be bought and sold as a slave, because he could ; but when it came to whipping an innocent not all the agonies of earth nor all the fiends could torture him to do it. This was good Free But suppose some power, divine or human, ed to Uncle Tom that, by giving a vale, he Phillips, that you could have obfuscated and ied the mind of that sainted and martyred slave I he would not have done it !

of conscience. Mr. Phillips retorts that I am

I begin with one which Mr. Phillips laid down 'In my last letter,' says Mr. Phillips, 'I said all I namely, that after this controversy, we both may be wish to say,' respecting 'the ballot for women.' Yet he wiser and better men. goes on with more than half a column, to defend the Por every word that I have published, I have taken ipal ways of reforming or improving the his hypothesis, is parely and simply wicked. He in- of Mr. Phillips's best friends, that I might see every illustrations; but adds no new argument. The state- time hereafter, in reviewing what I have written, I ment of a single principle will confute the whole soph- shall find that I have said one word which the conduct istry of his reply.

further, that such ability to abuse is not always a suf- error than any other man can be, shall regret it more, ficient reason for withholding the power. All the pow- and shall not feel ashamed, but ennobled, in according ers and faculties with which God has endowed us are to him the most ample reparation in my power. liable to abuse ; yet they were not withheld. All the And now, Mr. Garrison, having taken leave of you rights secured to us by government are liable to abuse; friend, allow me to say a word to you. I think your vot wise men have granted them, nevertheless. But editorial remark that I had eraded the great question at none, except a devil, could ever grant such powers for issue, was unwarranted by the facts. The other things the sake of the abuse. They are granted for the good you said, in connection with this, if I have not mistaken they may effect; and I may add, for the great prepon-derance of good which it is foreseen or expected they been ready to take up the question at issue, and I am will effect. But conceive of a power, of which there can be no good use; of which all practicable and sup- you now allow me space in your paper to submit my posable uses are bad, -baneful or sinful, or both to- views on what I suppose you mean by the 'great ques gether, -and again I say, would any but a devil or a tion at issue,'-to be prepared as soon as my engagemadman ask for such a power! Would Mr. Phillips ments will allow? A single word, intimating your acceptance or dissent, will be sufficient. be used only to sin with? Just as well as to ask government to confer the legal right of voting and officeholding and oath-taking on women under circum-stances where every exercise of the legal right is nestances where every exercise of the legal right is ne-cessarily, on his hypothesis, a natural or a moral evil. Suppose Mr. Phillips, instead of petitioning the Mas-that we consider it rather cool in Mr. Mann, after hav-Suppose Mr. Philips, instead of personal that we consider it rather to sachusetts Convention to create a new set of voters and ing driven off his honorable and high-minded opponent, office-holders, should pray his divinity to create a new an endeared personal friend of the editor, by contemptset of devils, but declare, at the end of his prayer, as uous and abusive language, (losing his temper with he has declared, since he got up his petitions, the with the employments of devils were dreadfully wick-like a vaunting here, to out and thrust about him a la ed,—almost or quite as bad as voting or going to Con-Falstaff, having none to oppose?—Y., sex. gress,-vet as soon as they should be created, he means to catch and ham-string as many of them as he can, to pretent their going up and down the earth, seeking whom they may devour, -just as he means to 'argue,' city, as a tribute to Hon. John P. Hale, for his manly 'immediately,' as soon as women get the right to vote, bearing in opposition to the encroachments of the Slave 'that they ought not to exercise it'; though all the Power, in the U. S. Senate, transcended even the hightime he knows that many of the devils will have it their est anticipations of the fifteen hundred persons who sat wn way, just as 'many women will vote;'-suppose, down to the tables, and who remained together not less I say, Mr. Phillips were to do all this, is there a god in than seven hours, responding enthusiastically to the all the pantheon of heathen idols who would not spurn many noble sentiments that were utiered on the occa-

right to do a thing so morally wrong as voting ne- allow. They are fully and accurately reported in an essarily and intrinsically is, under our covenant with extra number of the Commonwealth, copies of which Death and agreement with Hell,' why don't he petition are for sale at that office, and will be every where read that they should have a right to hold slaves ? . The of- with the deepest interest. fences are on a par. The parallel is complete. Both are forbidden by the Constitution of Massachusetts. In the one case as in the other, just as soon as the right should be conferred, he could 'immediately argue that DEAR GARRISON : should be conferred, he could 'immediately argue that they ought not to exercise it.' To be sure, many of them would buy and hold slaves, as 'many of them would buy and hold slaves, as 'many of them them would buy and hold slaves, as 'many of them would vote.' But even then, they would only have

all existing circumstances, inherently wrong! So much for Mr. Phillips's general argument. Let men now quote a special passage from him, that we may have never seen you. I do not believe your labors for ace his fairness in argument, his logic and his moral sense. I had said that the 'right to the oppressed and for the elevation of man are more fulspeak, to lecture, to defend one's country, &c., were ly appreciated by any men and women in this or in rights to do right things.' He replies :

'Mr. Mann thinks my analogies of Webster and Dewey defending slavery, colored men getting enrolled in the army, and each man's choosing his own creed, are no true analogies; because all these are rights to do right things; whereas I regard woman's voting under this government a wrong thing. Indeed J I cannot agree with him. I cannot think that Dewey's legal right to defend the Fugitive Slave Law, and the duty of sending one's mother into slavery, is a right to do a right thing!'

Dewey's right to defend the Fugitive Slave Law,' &c., for victory or death, in this great battle for the reffirmation concerning the general 'right to lecture,' &c., by denying Mr. Dewey's moral right to lecture in three and a half millions of slaves are kneeling, in their behalf of catching slaves, and sending his mother into blood and tears, around its altars, crying to God for bondage. Now, if Mr. Phillips denies that the right to help against their professedly Christian and republican 'lecture' is a 'right to do a right thing,' why does he tyrants. ecture himself? If he admits it to be a 'right to do I wish you, and others in the East, could extend you a right thing,' why does he compare it with the right labors to the vast empire of the West, to help us plant to vote, which, on his theory, is always wrong? Can the principles of liberty, justice and humanity, of the there be any greater fallacies than to confound the true God and the true religion, in the noble hearts that proper use of a right with the abuse of it; or rights with moral wrongs?

But, lest I should be carried away too far by my in-

Mr. Phillins thinks me inconsistent, because I expressed a desire in my last letter to have the coopera- DEAR HENRY : tion of the present non-voters at the polls, after having Disappointment is ours; and such a disappointment once spoken of the fewness of their numbers. Why so? Within the last few years, have we not twice had from Mr. Garrison on Saturday evening, to say that he a Governor of the State chosen by a single vote? Is it could not visit Adrian, on account of his health. We not a common thing to have Senators, Representatives had published his visit far and wide, and I can assure and Members of Congress chosen by the smallest ma- you it was a very severe disappointment. You can jorities? By refusing to vote, the non-voters allow form no idea what excitement there was here on Sunday their worst enem e to succee l.

ability to prove those I make, is one of the best weapons an from all parts of the county and State. We sent I have to wield in the slave's behalf.' Who, does the handbills up and down the railroad, and across the reader suppose, says this? Mr. Wendell Phillips, and country, and such an earnest, heart-felt desire, it seems at the close of a controversy, too, where he has made to me, was never manifested to hear any man. People dat same column and a half, respecting obedience at least three generations of false charges, and at last were here yesterday from White Pigeon, 100 miles, beigions of the Supreme Court. The rule, both has felt himself obliged to steal away, because he was Coldwater, 60 miles, Toledo, Ann Arbor, Battle Creek, unable to sustain a single one of all the lineage, parent Hickory Grove, and from all quarters, and very deep or progeny. May Heaven have mercy on the slave, if disappointment was manifested in all faces. The Pres such as these are the best weapons wielded in his be- byterians were intending to turn out in large numbers half!

at-my constitution. Ceasing from his personalities the affairs of men,' &c. I think the tide was yester

The mandates of the Supreme Court, 'except sition to defend it; by accusing me of being false to the ceedingly healthy time now in the State; it is only two cause of the colored children, whose welfare, before, days' travel from Boston to Adrian.' agh to know that such an exception is 'inad-during, and since my Secretaryship, God knows I never But I am moralist enough to know that it is neglected; by charging me with whatever is contempte; and if Mr. Phillips needs to be told, that able in a fair debater, and unworthy of an honorable among heathen, the moral overrides the legal, he man, -with tricks, evasions, dodging dilemmas, smothman, with tricks, evasions, dodging differentials, smooth with the newspapers. Why did he ering conscience, &c., and, worst of all, with that hate-meeting was held at the Belknap Street Church, on meeting was held at the Belknap Street Church, on meeting was held at the Belknap Street Church, on meeting was held at the Belknap Street Church, on meeting was held at the Belknap Street Church, on meeting was held at the Belknap Street Church, on meeting was held at the Belknap Street Church, on meeting was held at the Belknap Street Church, on meeting was held at the Belknap Street Church, on meeting was held at the Belknap Street Church, on meeting was held at the Belknap Street Church, on meeting was held at the Belknap Street Church, on meeting was held at the Belknap Street Church, on meeting was held at the Belknap Street Church, on meeting was held at the Belknap Street Church, on meeting was held at the Belknap Street Church, on meeting was held at the Belknap Street Church, on meeting was held at the Belknap Street Church, on the meeting was held at the Belknap Street Church, on the meeting was held at the Belknap Street Church, on the meeting was held at the Belknap Street Church, on the meeting was held at the Belknap Street Church, on the meeting was held at the meeting was held at the street Church, on the meeting was held at the street Church, on the meeting was held at the street Church, on the meeting was held at the street Church, on the meeting was held at the street Church, on the meeting was held at the street Church, on the meeting was held at the street Church, on the meeting was held at the street Church, on the meeting was held at the street Church, on the meeting was held at the street Church, on the meeting was held at the street Church, on the meeting was held at the street Church, on the meeting was held at the street Church, on the meeting was held at the street Church, on the meeting was held at the street Church, on the meeting was held at the street Church, on the meeting was held at ering conscience, &c., and, worst of all, with that natemeeting was need at the ering conscience, &c., and, worst of all, with that natemeeting was need at the
meeting was need at the
fullest of all offences, a devilish Jesuitism,—though Mr. Monday evening last, under the auspices of the colored Phillips has done all times things to me, and more, yet childrens of Docton, to The Phillips has done all times things to me, and more, yet childrens of Docton, to The Phillips has done all times things to me, and more, yet childrens of Docton, to The Phillips has done all times things to me, and more, yet childrens of Docton, to The Phillips has done all times things to me, and more, yet childrens of Docton, to The Phillips has done all times things to me, and more, yet childrens of Docton, to The Phillips has done all times things to me, and more, yet childrens of Docton, to The Phillips has done all times things to me, and more, yet childrens of Docton, to The Phillips has done all times th Phillips has done all these things to me, and more, yet citizens of Boston, to tender a grateful welcome to that fitted about, chaotically, through that column unkind word on my tongue. If, for his proved misa about, chaotically, through that column is tatements, he had made even the slenderest apologies; if, when facts, of which he declared himself before ignorant, were brought to his certain knowledge, he had dits, and his response was received with the liveliest declared himself before ignorant, were brought to his certain knowledge, he had dits, and his response was received with the liveliest declared himself before ignorant, were brought to his certain knowledge, he had dits, and his response was received with the liveliest declared himself before ignorant. on to be governed, until further light shall said that they altered the case, and that he regretted monstrations of gratitude and esteem. William Lloyd obtained. I think it will be seen by any man his unconscious denials, (as he so easily might have Garnison, always a most welcome guest with the colortunder, that there is in all this, no 'playing fast done and was bound to do,) I would gladly have ex-

same abhorred doctrines which would legalize what, on the precaution, before publishing, to consult with some luces a few new names, and gives one or two new proposition from their point of view; and if, at any of my assailant did not warrant, or that my feelings of Nothing can be clearer than that a physical, legal moral indignation have carried me, in any instance, too moral power may be abused by a free agent; and far, I, as being the person more deeply interested in the

Yours very truly, HORACE MANN.

Mr. GARRISON is absent from the city, in attendhas declared, since he got up his petitions, that he his argument,) to make such a request. Does he expect,

### THE HALE PESTIVAL.

This Festival, given on Thursday of last week, in this sion. In another portion of the paper, we have given But if he petitions that women should have the legal as full an abstract of the proceedings as our limits will

DISAPPOINTMENT.

Boston, May 7.

the opportunity, which he represents Martin Luther and among them. It has been deep and wide-spread. Do Williams and Algernen Sydney as so anxious to insert the following extract in The Liberaton, and nfer upon men,—the legal right to do a thing, under give the friends of freedom and humanity in that State assurance that you will visit them this summer. The So much for Mr. Phillips's general argument. Let cause of liberty has a band of as noble men and woother lands, than by many in that State. Their warm and strong hearts long for the bread of anti-slavery life. Will you not go and break it to them? Th DISUNION.' You would have found in Adrian, in Battle Observe now: I spoke generally of the right to Creek, in Ann Arbor, Tecumseh, and in many other speak, lecture,' &c., as 'rights to do right things.' places, a reception that would have strengthened your Indeed !' says Mr. Phillips, 'I cannot think that faith and nerved you to a sterner resolution, if possible, is a right to do a right thing'; thus answering my demption of the slave and the world. For Christendom, as well as this republic, is powerless for good, while

> throb with love to the true and good, in those deep and boundless forests and prairies. You will go, and encourage others to go, as you have strength and oppor-

ADRIAN, (Michigan,) May 2, 1853.

morning. People were in to hear Mr. G. lecture for "My reputation for caution in making charges, and hundreds of miles. Anti-slavery people were at Adri-We should have had such a meeting as Adrian had He says that a full knowledge of my constitutional never witnessed, had Mr. G. been here. This place is v'ews was 'a necessary preliminary to any profitable ripo for such lectures. I can say, we are growing in discussion between us.' From the beginning, I have grace, and in the knowledge of this pro-slavery Church always been ready to give him my constitutional views, and Government; but we want more light and knowland have three several times offered to do so; but I saw edge, and we have no doubt but had Mr. Garrison been the object of my antagonist too well, to be decoyed by here and lectured yesterday, a good number would have him into a discussion of the Constitution of the United joined our anti-slavery ranks. I feel bad, not so much States, while all that he was after was, to make lunges on my own account, but I remember 'there is a tide in for a single letter, or even promising to do so, would have brought out my views at once.

'Flight,' says the law, 'is one of the proofs of guilt.'

Garrison is fairly elected for Adrian. There is no

What is Mr. Phillips's clandestine evanescence from getting round that. The people must have him here, this controversy, but 'flight'? Though he has left me Thave not heard, in all our city of 5000, a dissentient no parting salutation, yet I will send one after him. It voice. They think him a man. Some think he will is, that though I know he has done me grievous wrong, show the closen foot, but they want to hear him for are, or help to save, his fellow-bondsmen; think by misquoting me repeatedly in matters vital to my themselves. Many begin to think he has been belied. meaning; by holding me up as faithless to the 'High- Do you think he could be got here after the New York er Law' in the House of Representatives, where, according to the measure of strength God had given me, could Mr. Garrison know the state of public feeling here, ting on this subject, I said the 'citizen' is bound I lifted my voice above the thunder and storm of oppo-

In great haste, from your friend,

and loss, no 'evasion,' no taking 'refuge, now in tend to him my pardon and my hand. As it is, I can the interest of the meeting. Speeches were made by tend to him my pardon and my nand. As it is, I can the interest of the meeting. Specials and at least matter, but that the whole is only submit to him a form of aspiration, in which both several gentlemen, and a series of resolutions adopted, only submit to him a form of aspiration, in which coin several generation, and at least, consistent with itself, even if it be we and our friends can join,—though doubtless with further particulars of which will appear next week. very different ideas as to its extent and application, was indeed a glorious occasion.

THE RIGHTS OF COLORED PERSONS. An interesting kind were sufficient cause of death. A few evidently and important case came before the Police Court of this eity on Friday last. Henry Palmer, an agent for Madame Sontag's opera troupe, and Charles P. Philbrick, ame Sontag's opera troupe, and Charles P. Philbrick, police officer, were charged with assaulting Miss Sarah P. Remond, (aister of our well-known and eloquent friend, Charles Lenox Remond, at the Howard Athenaeum, on Wednesday evening of last week. The testimony introduced proved that the complainant, with two friends, had procured tickets entitling them to seats in the Family Circle, to hear Madame Sontag in Don Pasquale; that they gave their tickets to the door-keeper, and received the customary checks; that, while proceeding quietly to their seats, they were met by Mr. Palmer, who (his delicate sensibilities being deeply moved!) forbade their taking the seats they had paid for; and that finally, Miss Remond was uncerimoniously pushed down stairs, to the injury of her dress and person.

We regret that we have no room, this week, for a report of the evidence in the case. It has been contin-

thenticity, their Genuineness, by Rev. George F. Sims; Condition and Prospects of the Sandwich Ismons; Condition and Prospects of the Sandwich Islands, by Rev. S. G. Bulfinch; Memoir of Mrs. Ware, by Rev. Chandler Robbins; Stanzas, by Rev. Dr. Frothingham; Pavidson on Biblical Criticism, by Prof. G. R. Noyes; DeQuincey's Essays, by Henry T. Tuckerman; Man and Nature, in their Religious Relations, by Rev. O. B. Frothingham; Richardson's Mission to "The entire road in the vicinity of the catastrophe of the Central Africa, by Rev. George E. Ellis; Notices of Recent Publications; Intelligence; Index. Crosby, from beneath, and the shricks of the women and the Nichols & Co., Publishers.

regret to be compelled again to omit the Treasurer's with a dead child in her arms, and two facts ones, uninjured, clining to her.

A young women stood by the dead bodies of her father, mother and brother, shricking like a maniac.

Three children, from eight to ten years of age, were taken out, and recognized by their father, who is left

WOMEN'S RIGHTS PETITIONS.

Let them be returned, at once, to the Anti-Slavery Office, 21 Cornhill, Boston.

TERRIBLE RAILROAD DISASTER.

Our community was shocked Saturday forenoon by the announcement, by telegraph from Norwalk, Conn., that the morning land train from New York to Boston, in passing by Norwalk, which is forty-four miles this side of New York, was precipitated down a chase through the draw of the railroad bridge at that place, ence was one which few would wish to share in: through the draw of the railroad bridge at that place, and that a large number of persons were killed by the fall, or were drowned in the cars. The train brings every day a large number of Boston people from New York and the south, and Saturday, a large number of how bad a fix we were in, but believing it safer to re-York and the south, and Saturday, a large number of Boston physicians, who had been in attendance at the convention of the American Medical Association, at New York, this week, were expected to take passage in the train which met the accident. There were at least twenty-five Boston Physicians in New York on Thursday. Several of them were passengers, but, happily, none of them were passengers, but, happily, none of them were fatally injured. The train consisted of two bargage and five passenger cars. The number of passengers was about 200. About half a mile beyond the Norwalk station, the road is carried over the creek or river by a bridge, in which there is a draw about sixty feet wide, the steambant Pacific, plying between Norwalk and New York, and other vessels, having a right of way. It was at this bridge that the frightful catastrophe cocurred—the draw having been just opened to give passage to the Pacific. The mode of signaling the engineer that the draw is open, and that he must stop his train, is the lowering of a large red ball, which, when the bridge is closed, and the track free from impediment, is again raised to the top red ball, which, when the bridge is closed, and the track free from impediment, is again raised to the top of a staff of some altitude. At the inquest subsequently held, all the witnesses testified that the signal was down, fall ten minutes before the train came in sight, that no whistle was heard, that the speed was not slackened, and that the engineer was wholly and entirely to blame. A most fearful responsibility! George Whistler, Jr., testified—'I have heard, as a general report, that the conductor told the engineer to "drive like hell through Norwalk, as two gentlemen wanted to get out there, and he did not wish to stop." The accident, most positively, could not have occurred, had the dent, most positively, could not have occurred, had the engineer kept a proper look-out. I think the fault was faunton, on Saturday afternoon. An axle of the tenentirely with the engineer—if the train stopped at der broke, and the cars were precipitated down an en-Norwalle, it would attain a rate of ten or twelve miles brakment about thirty feet. The tender, and baggage

Richmond, Me.; Stadam, S. L., Issae C. Constant, Richmond, Me.; Mary Carrigan, New York; B. S. Davies, unknown; Mrs. A. L. Desaugue, Philadelphia; D. W. Dimmock, Mansfield, Conn.; Dr. Wm. C. Dwight, Genessee county, New York; Walter French, Manchester, N. H.; Ellen Foss (or Goss), Poughkeepsie; Mrs. J. M. Fleuers, Lancaster, Pa.; Dr. John H. Gray, Springfield, Mass.; J. M. Hutchinson, Boston; Mrs. Hanson (or Hanns), 18th street, N. Y.; J. B. Hotchkiss, New Haven; Mrs. Harley and child, Baltimore; Rev. John Henry Lehore, Williamsburg; Martin Lang and wife, N. Y.; Anna B. Lang, Boston; Mrs. Landers, (supposed) Baltimore; B. F. Lozierr, unknown; John Morse, Gardiner, Me.; Miss Mitchell, Hartford; David B. Newell, Newport, R. I.; B. W. Oppendeck, Wercester, Mass.; Mrs. Parker, Woodbury, Conn.; Beverly Parker, Woburn; Mrs. Susan Pomeroy, unknown; Dr. Abel L. Pierson, Salem, Richmond, Me, : Mary Carrigan, New York : B. S. Dury, Conn.; Deverly Farker, woodin; Sirs. Susan Pomeroy, unknown; Dr. Abel L. Pierson, Salem, Mass.; Nathaniel Ring, Jr., Athens, Ohio; Mary E. Robbins, Lenox, Mass.; Miss M. E., (daughter) Lenox, Mass.; Francis W. Sayles, Boston; Mrs. D. R. Saun-ders, Baltimore; J. F. Savier, Canada West; Emeline Mass.; Francis II. Sayler, Canada West; Emeline ders, Baltimore; J. F. Savier, Canada West; Emeline Sheppard, unknown, Dr. J. M. Smith, Springfield, Mass.; Sampson Smith, Bellows Falls, Vt.; Mrs. G. P. Sparks, Pittsfield, Mass.; Jacob G. Van Deventer, 23d street, N. Y.; W. L. Vandewater, Newark; Dr. A. Welch, Hartford.

The bodies are much disfigured, and recognition in many cases difficult.

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The bodies are much disfigured, and recognition in the bodies are much disfigured, and recognition in the bodies are much disfigured.

The bodies are much disfigured, and recognition in the bodies are much disfigured, and recognition in the bodies are much disfigured.

The behalf of the Society, LEWIS FORD.

The bodies are much disfigured, and recognition in many eases difficult.

There are about seventeen persons more or less in-jured distributed at houses in Norwalk.

The wounded received ample medical attendance, and all possible assistance was rendered by the ladies of

Norwalk and the citizens generally.

A despatch from Norwalk on Saturday says:

Miss Griswold, daughter of Dr. Griswold, was alive at a late hour on Friday evening, but her injuries and sufferings were fearful. No hopes were entertained of will lecture on Slavery at

whose wife was among the victims, has gone almost insane.

Mr. Fluent, who was married on Thursday, and whose wife was among the victims, has gone almost insane.

In one room there were no less than seven persons, who were suffering the most intense agony. Four of them were gentlemen, and three ladies.

Fifty coffins have been purchased by the company, and brought to the station; the dead bodies, as they were brought in, were marked and placed in them. Upon those that were recognized, their clothes were allowed to remain, while those that were unknown were stripped, their clothes and valuables placed safely away, and upon their persons clean linen shrouds were placed. The wounded are distributed in various houses—probably twenty in number—in the village.

Amy ISANTI-SLAVERY LECTURES. Loring Moody will lecture on Slavery at the will ecture on Slavery at the will ecture on Slavery at the will ecture on Slavery at the whether, and will lecture on Slavery at the will ecture on Slavery at the will ecture on Slavery at the whether, and whose the will ecture on Slavery at the whether, and whose wife was almost intense agony. Four of them were denoted by the company, and perils of being a Christian, in this country. Friends are requested to make all needful arrangements.

By HENRY C. WRIGHT will hold meetings in the way of true Progress, especially war and slavery of the second of the way of true Progress, especially war and slavery of the second of the way of true Progress, especially war and slavery of the second of the way of true Progress, especially war and slavery of the way of true Progress, especially war and slavery of the second of the way of true Progress, especially war and slavery of the second of the way of true Progress, especially war and slavery of the second of the way of true Progress, especially war and slavery of the second of the progress of individual and social Man; and the obstacles in the way of true Progress, especially war and slavery of the second of the progress of individual and social Ma

The lady killed at Norwalk, on whose clothes were found the name of 'Frances,' and who was supposed to be from Baltimore, was Mrs. Harley, of Baltimore. Her husband is an artist. She was married—formerly force. Because and artist.

from Boston—and her name was Frances Cushing Sherman. Her mother lives in this city, and she has a sister living in Somerville. She was coming to spend a month or two with them, and the little child, about a year old, was undoubtedly her's; it resembles her, and is the age of her child, which she had with her. Her remains will probably arrive by the evening train. remains will probably arrive by the evening train.

There are hundreds of affecting incidents connected with the losses, which would fill many columns.

ADDITIONAL FACTS AND INCIDENTS. The Scene at the Station House.—The scene at the railroad station house in Norwalk, in the afternoon, was appalling. In one small apartment were twenty-eight ghastly corpsessigned in death; and in another were scenteen, thickly covering the floor. Among them numerous surviving friends were eagerly scrutinizing each countenance, with mingled hope and fear, searching for the lost. As one after another was identified, the scene was often painfully affecting. Infancy, youth, and old age, were represented among the dead. The body of a beautiful female child, seeming to be almost animated with life female child, seeming to be almost animated with life clicited exclamations from many. Almost all the bodies were greatly disfigured with bruises and cuts, and, probably, in majorities of instances, injuries of this

we regret that we have no room, this week, for a report of the evidence in the case. It has been continued from day to day, until Wednesday, when the defendants were fined \$1.00 each, and the agent sentenced to pay the costs—a very slight punishment for so dastardly an outrage. Justice Russell delivered an able opinion, fully sustaining the equal rights of our colored citizens.

The Cirbistian Examiner, for May, is received. Contents:—The Gospels, their Inspiration, their Au thenticity, their Genuineness, by Rev. George F. Simbot of the decaded of the contents of the decaded on the contents of the decaded of the contents of the decaded of the contents of the contents of the decaded of the contents of the contents of the decaded of the contents of the decaded of the contents of the decaded of the contents of the contents of the decaded of the contents of the contents of the decaded of the contents of the contents of the decaded of the contents of the contents of the contents of the decade of the contents of the contents of the contents of the content of the contents of the content of the contents of the contents of the contents of the content of the contents of the contents

TERRIBLE COLLISION. On the evening of Tuesday,

groans of the dying added to the horror of the scene.

One poor woman, with both her legs broken, lay with a dead child in her arms, and two little ones, un-

Beneath the edge of the car appeared the bald head and hand of an old man, a leg of one, and the mangled body of another.

The scene at the depot was awful in the extrem

When the remains were brought in, the floor was cov-ered with blood, and a heap of limbs gathered together in a corner, while many bereaved ones were searching for lost friends and relatives.'

A TERRIBLE TRAGEDY. A citizen of Louisville, and one of the unfortunate passengers who took that awful leap down the precipice west of Cumberland, has so far recovered as to write home to his friends. His experi-

Norwalls, it would attain a rate of ten or twelve miles an hour before reaching the draw.

Fifty-two bodies have been recovered, and three are stated to have died of their injuries. We give as complete list of the victims as we are able to prepare:

Julia Anderson, unknown; Dr. Samuel Beach, Bridgeport; Oliver Barr, Antioch College, Ohio; Ellen S. Bacon, Beston; W. Bacon, unknown; Dr. Josiah Bartlett, Stratham, N. H.; Isaac C. Colbath, Richmond, Me,; Mary Carrigan, New York; B. S.

FATAL RAILBOAD ACCIDENT. John Heck was killed yesterday, at the Falls of the Schuylkill, by being run over-by a train as he was walking on the Reading rail-road track.

# Antices of Meetings, &c.

PLYMOUTH COUNTY. ANDREW T. Foss, ar Agent of the Old Colony Anti-Slavery Society, will lecture as follows :-Hingham, New Hall, ..... Friday evening, May 18

Hingham, New Hall, Friday evening, May 13.
Plymouth. Sunday, 5.
Chiltonville, (Plymouth,) Monday evening, May 16.
Plympton, Wednesday & Thursday eve'gs, May 18 & 19.
W. Abington, Jackson's Hall, Saturday eve'g, May 21.
Hanson, Universalist meeting-house, Sunday,
forenoon and afternoon, 22.
East Abington, Sunday evening, at 74 o'clock, 22.

The Will the friends in the several towns and villages where the appointments are made take all possible care to secure places for and give notice of the lec-

SALLIE HOLLEY, an Agent of the Mass. A. S. Society, will lecture as follows

Lowell, Mass......Sunday evening, May 15

colored boy, in his thirteenth year, and large of hi age. He is desirous to go upon a farm. Applicatio may be made to Samuel May, Jr., 21 Cornhill.

REFORMATION OF CRIMINALS. A mee ing upon the subject of the Reformation of Criminals will be held in Chapman Hall School Room, May 24, a 14 o'clook, P. M.

THE KEY! THE KEY

# UNCLE TOM'S CABIN.

BY HARRIET BEECHER STOWE.

NEW BOOKS. OP RARE INTEREST AND VALUE. JUST PUBLISHED BY

### JOHN P. JEWETT & COMPANY. BOSTON.

OWING to the unparalleled draft upon our resources, during the past year, on account of the unexampled sale of Uncle Tom's Cabin, a large number of most valuable manuscripts were obliged to lie untouched in our safe, waiting a favorable moment to appear in print. We have availed ourselves of the earliest moment. print. We have availed ourselves of the earnest moment, and now offer them to the readers of good books.

Most of them are issued. Those still in press will be

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BY A PASTOR'S WIFE.

This volume is designed, in a measure, as a contrast to that charming little book, Sunny Side, and we doubt not that it will meet with quite as favorable a reception as that work. It is written in an admirable style, and he who commences its perusal will hardly be able to stop until he has gone through Price 75 ets.

#### Count Struenzee the Skeptic, and THE CHRISTIAN.

TRANSLATED FROM THE GERMAN BY MES. WILSON. This most interesting work contains the history of the last days of this distinguished man, and the account of his numerous interviews and conversations with his pastor, Muntor, through whose instrumentality he was led to abandon his skepticism, and embrace the religion of Jesus. Price 62 1-2 cts.

### THE LAST HOURS OF CHRIST.

BY W. G. SCHAUFFLER, Missionary at Constantinople.

A portion of this most admirably written volume of Meditations on the last hours of our Savior upon earth, was published some years since, and met with great favor from the religious public. The work has been rewritten, and very much enlarged, and is again offered to the community. We would not say a word in its commendation to those who have read the volume as originally published. To those who love to go with the Redeemer of men. to meditate in the garden of Gethsem-Redeemer of men, to meditate in the garden of Gethsem-ane, or upon the mount of Olives, or by the sea of Gal-ilee, this volume will afford a vein of sacred thought.

#### THE TRIAL BY JURY. BY LYSANDER SPOONER.

We need not inform the public that any work from Mr. Spooner's pen would be one of great research and learning—his logical acuteness as a writer is too well known. This, his last, and perhaps his greatest effort, on the Trial by Jury, is destined to create a commotion in the world. Jurymen will learn their rights and duties from it, and also learn to what an alarming extent their rights have been encreached upon. We bespeak for this able treatise a candid perusal. Price—\$1.25 in cloth; \$1.50 in law sheep.

### Dr. Beecher's Third Volume.

We have just issued the third volume in the series of the writings of this venerable and eloquent man, as has been lately said of him by some one, 'the father of more brains than any other man in the country.' This volume contains his Views of Theology, and his celebrated Trinl for Heresy before the Presbytery and Synod of Cincinnati, with a superb steel Portrait by Andrews.

Price \$1. No clergyman's library is complete without

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PRICE, \$1.00. Who has rendered more efficient services to the cause of humanity than the venerable Judge Jay? His collective writings will be among the very best contributions to the anti-slavery literature of the country.

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OR, THE DYNAMIC LAWS AND RELATIONS OF MAN, BY DR. E. C. ROGERS.

A learned and philosophical exposure of the modern belief in spiritual manifestations, showing, most conclu sively, that we need not go to the spirit world to uccount for those things, but that they ed by human agency, and upon phile and conclusive work. Price \$1 00.

#### THE SILENT LAND; OR. LEAVES OF CONSOLATION FOR THE AFFLICTED,

BY MRS. H. DWIGHT WILLIAMS. This volume is a compilation from the best prose wri-ters and poets of America and England, of their most beautiful pieces, for the solace of those who mourn the loss of near and dear friends. Price \$1 00.

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In one volume octavo. Price 50 cts. The English language has been exhausted in praise of this unrivalled tale; and this translation into the German language we believe will be as popular among the large German population in this country.

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BY M. LAFAYETTE BRYN, M. D. There are hours when men need relaxation from the sterner labors of life, both bodily and mental. In these seasons, such a volume as the above is a desirable companion, and affords that relief which the mind needs.

IN PRESS. TO BE ISSUED SPEEDILY. GIDDINGS' SPEECHES

The Congressional speeches of this distinguished and uncompromising anti-slavery veteran, who is still battling nobly with the powers of darkness, complete in one volume, 12 mo., with a portrait. Price, \$1.00.

# Key to Uncle Tom, in German.

This work is now being translated into German, by one of our best German scholars, and will be issued soon after the publication of the English edition. WRITINGS OF

### PROF. BELA B. EDWARDS, D. D., BY REV. PROF. PARK. D.

WITH A MEMOIR, BY DR. PARK. This work, which has been unavoidably delayed, will be issued in two velumes, 12 mo., about the 1st of

April.

The numerous admirers of Dr. Edwards will hail with pleasure this announcement. The collected writings of such a man are an invaluable contribution to our literature, more particularly when compiled by so ripe a scholar as Dr. Park. The Memoir glows with all the fervid enthusiasm of the Editor.

# Complete Encyclopædia of Music,

BY JOHN W. MOORE, Assisted by John S. Dwight, Esq., the learned and accomplished Editor of The Journal of Music.

accomplished Editor of The Journal of Music.

This work will occupy an unoccupied field, no such work ever having been compiled before, either in this country or in England. It will be a complete Dictionary of all Musical Terms, a History of the Science of Music, from the earliest times to the present; a Treatise on Harmony and Thorough Bass; a Description of all known Musical Instruments, and a complete Musical Biography, containing a succinct memoir of more than 3000 of the most distinguished Musical celebrities and composers who have ever lived. To be comprised in one large royal 8ro. rodume, of about 1000 pages, double columns. To be published during the summer.

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RS. STOW

LLARS, if I

For the Liberator. THE CLERGY, SLAVERY AND THE DEVIL

BY EDWARD R. PLACE. A clergyman sat in his study, one day ;-Ay, never before such a study had he: 'I was not about doctrines, nor this or that way Of proving Free Will and God's prior Decree. He chafed not to join in sectarian jar,

Where pugilists pummel each other with verses; And wrath, that one's body would batter and mar, Makes gun of the Bible, chain-shot of its curses. O, far was all this from the drift of his thought; Howbeit, it was the great theme of Salvatio To this solemn question an answer he sought :---

' How, how shall be rescued this God-hating nation For, lo! with his heel on the neck of his brother, Man quenches the light and the hope of the Soul; Deals misery and death to the sable-browed mother, And vengeance on all the true hearts that condole Oh, fearful the moan, and thrice fearful the tale That ladens the breath of the warm Southern gale, Till Mercy, stark frenzied by wails of despair, Snuffs fumes of perdition in all the bland air. God's own holy children, redeemed and made whole By Christ's red atonement applied to the soul, Are sold in the market! With cattle and swine They rank the Celestial-consort the Divine. Ah, still more tremendous the crime of our land ; Thyself, mighty God, in the bondman doth stand Hear, hear it, O heaven ! hear, earth, and turn pale Our God is at auction-Jehovah's for sale !-And I, his ambassador, silent and dumb :-I daring to pray that His kingdom may come ;-I talking of God as the Father of all, Whose care noteth even a sparrow to fall ;-I preaching a gospel of love and good-will ;-I-I, in the face of this wrong, standing still ! Nay, holding communion with him who retains My Master a slave-my Redeemer in chains. My voice shall go forth !- meet me glory or shame, The Gospel of Freedom henceforth I proclaim ! But then, what commotion, what panic, what rage, Will seize on my sheep, and their shepherd engage; What tempests of wrath, from the lambs of my flock, Will rain on my soul, and its purpose bemock ! Then will the meek browsers their shepherd eject ;-Th' offence? He attempted his fold to protect; And, strange to relate, in the battle and rout, The sheep 'twas that tore him, not wolves from with

Ah me! can I sacrifice ease, friends and place? For flattery and worship, take scorn and disgrace? Go forth o'er the earth a poor outcast to roam, From all the dear scenes we have christened-Swe Home ?

Ah! here was a struggle 'twixt duty and ease-Wishing God to obey, fearing man to displease Which many have known, but where fewer have won This meed from the Master- My servant, well done Are they the Lord's followers, who, shirking the trial. For Peter's bold utterance whine Peter's denial? Do they follow Christ, who, dreading the scorn, Decline to receive His proud chaplet of thorn? Pale-hearted, perplexed, half-crazed with despair. The preacher sank back with a groun in his chair. O, now for a friend to console and advise me, Who'll pity my weakness, and will not despise me, Exclaimed he, in tones that full fathomed the soul. Just then, he bethought him of one Rigmarole, Whose piety glowed in the swamp of the church, As you've seen the gray alders relieved by white birch Now, Rigmarole stood a tall man of the host,

Who make the Lord's service their glory and boast A sentinel he on the ramparts of Zion, To keep watch and guard 'gainst the foes that environ That people might know he was not a wild Choctaw. They'd labelled him thus wise- The Reverend Doctor A charm, too, they found, to protect from the fighting Of radical dogs, that go snarling and biting:—
D. D.' round the neck, like the boy's pewter medal, When he has obeyed, and his lesson has said well, Proclaimed to the world-here's a man whom the Device Will never accuse of behaving uncivil! Now such was the man, whose advice it was thought With stores of true wisdom and goodness was fraught.

'Twas mournful to witness this weak ' man of God' Turn from the great Christ to a worm of the clod :-But scarcely the prayer had escaped from his lips, When,-a stepping, a tapping,-and in the man trips 'Why! bless me, my brother! Heaven sent you to me; In this the kind hand of my Father I see. O, hear me, dear brother, while I shall disclose With frankness and feeling, my soul's bitter throes ! The visiter listened. 'Dear brother,' he said.

The tale being ended- vou 're sadly misled : You're giving yourself, sir, a vast deal of trouble, About, as I'll show you, a mere empty bubble. For, know you not this-that the African here, In this land of Bibles and Sabbaths, is near The wide open portal of heaven? But there, In Africa, sits in the cave of despair ! This slavery, dear brother, believe me, 's achieving For Afric God-hating, an Afric believing; An instrument this, oh! most awful and grand, For good out of evil, in God's mighty hand. I know, my dear brother, that slavery's bad : That oft, as we view it, the bosom grows sad; But then, sir, God uses it; therefore we see Who spurns the allotment, fights Heaven's decree What else can you make of it, pray? Common sense Should guide your frail bark through this fog of sus

Till, bright o'er the way shines the mystical light-Jehovah permits it, and therefore 't is right ;-Or, if 't is a sin, in his own better time, And in his own way, he will banish the crime."

The clergyman listened. The logic was lame : The spirit, red-hot with a hell's hungry flame ;-But cowardly Ease whispered- If from the wrath Of merciless man you'd escape, here's the path.' My dearly loved brother ! I cannot express How much you've abated my bosom's distress. Your logic proves more than we want, it is clear, And, trusting to reason, might worthless appear; But we be to him who, by vanity blinded, Shall follow the light of the carnally minded ! I'll stick to the Gospel-and bravely declare Those doctrines alone that my people will bear.'

The words were scarce uttered, when rose a wild s As if, in the depths of a cavern profound, A horde of glad devils, from fire-hardened throats, O'er some stroke of evil rang jubilant notes. In terror he started; and now a strange gloom, And a sulphurous odor, pervaded the room; He looked for his friend ;-he was gone ! in his place, A demon-shaped flame flashed and fumed in his face. Just then, as he glanced at the half-open door, A vanishing tail he espied-nothing more. PORTLAND, Me., May 2, 1853.

# FRIENDSHIP.

Fleffel, an old writer, has the following satirical so

Well, they are gone; my fortune first departed, And then my right good friends went after it ; Departing likewise, as the swallows flit After the summer-parasites false-hearted. My servants next gave notice they should quit, And so they did; then my betrothed, a maid I worshipped, also went off, in a fit Of laughter, at my prudence, as she said. My dog fled too. And is there really none To stay with me, poor cat, but thee alone? Let's weep together ; I have left at least One little crust-let's share it in our wo. "I knew I smelt that crust !" cried pus, and so Snaps it, and scampers off after the rest.

# THE LIBERATOR have always rejected any other teacher than reason. I

SPIRITUAL MANIFESTATIONS. NUMBER III.

Boston, April 5, 1853.

DEAR SIR, -In my former communications upon the rapping phenomena,' I have not fully explained the cause of my non-belief in these manifestations. Permit me to say that, when these rappings were first heard office of reason. They suppose it to be fallible. But them. I entertained, and still entertain the idea, that, glad to obtain any confirmation of the truth of my opinions. But when I examined the first works written in favor of the rappings, I found there were insuperable sion as of reason. The latter is God's voice in the objections to the theory, and, very reluctantly, I was soul, to which we would do well to take heed, 'as to a obliged to renounce the idea in toto. Since that time, light shining in a dark place. which was several years ago, I have not ceased to read which was several years ago, that is subject; but have impartially numerous works on this subject; but have tion to our spiritual brethren. I have spoken only invariably found that my difficulties increased instead from a deep sense of duty. I feel myself called upon to nomena. I have myself moved a table without any

by 'mundane agencies,' or, in a very few cases, by God himself. I look upon Dr. Rogens's theory as unanswerable; but I attribute a very few of the clearest cases of intelligence, unknown to persons present, to my feeble efforts to contend against the waves of deluindependent clairvoyance, or to a revelation from God. In what I have now to say, I shall not forget the courtesy due to opponents, but I must be faithful to my own

I then declare, that this theory is aiming a direct blow at all religion, and possesses the very worst fea-tures of irreligion and atheism. I have already shown that it stamps its hideous feet upon reason, and requires us to believe numberless absurdities. I will now endeavor to show, that it sets at defiance the existence of from Rev. C. C. Gose, of Clifton Springs, N. Y., which God, and tramples under foot all true spirituality. If seems to require a few words in reply. While acquit my assertion that God and Reason are one is true, then ting me of any design to misrepresent, he thinks my I have already proved this position ; but as the argu- report (in The LIBERATOR of March 4th) of a meeting I shall not dwell upon it, at this time, but admit the Walworth not quite correct, and that I have drawn

blow at all spirituality, because it utterly ignores the report any errors of any moment, and the 'conclusion existence of the Deity. It may sound strange to our I came to that Mr. Goss was a defender of slavery and spiritual believers to be told that their darling faith is slaveholders, I am sorry to say, I see no reason to change blank atheism; but such appears to me to be the case. in the least. He says I made him say, 'the law pro Whoever heard of God's spirit communicating by the claimed from Sinai allowed the slaveholders to hold 'tippings and rappings'? Or of God moving tables slaves,' whereas he said 'the civil law of the Jews, given and chairs at these sittings? For all practical purpo- immediately after the moral code of Sinai, permitted ses, there might as well be no God, as far as these slaves to be held.' Any one who doubts this can refer manifestations are concerned. One would suppose that to Exodus, 21st. The moral code was given in Exodus if the 'new era' had dawned upon the earth, and if 20th. Every scholar knows, that in the original there this 'new era' consisted in 'spiritual manifestations,' was no division of chapter and verse as at present it would be ushered in, like the Mosaic dispensation, by But, setting that aside, the 'moral law' is in the first the direct act of God himself; but such does not appear part of Exodus 20th; in the last part, and continuing to be the case. On the contrary, the spirits fail to enlighten us respecting God, or to have much of any Moses directly after his descent from the mount. Now thing to say concerning him, as a spirit.

the soul. It says, 'Are not Abana and Phosphar, riv-rity of the Mosaic record, it must be remembered that ers of Damascus, better than all the waters of Israel? Moses,—coming directly from the Divine presence,—
May I not wash in them and be cleansed?' It forspeaking to the people as they stood at the foot of the Say not in thy heart, Who shall ascend on high, to ence, too great for them to bear, hidden only by the bring Christ from above? but the word is nigh thee, in clouds that surrounded its summit? thy mouth and in thy heart.' THEODORE PARKER has said, 'God is not dead, nor asleep, but awake and slave always, except when used twice as a trope or alive, as of old; and is as ready to fill you with truth, figure. and light, and love, as ever he was Moses, Jesus or This declaration, though coming from one retianity turns, and is the foundation of all true religion. slavery. He says, Oppression was not under consid-In my opinion, he who denies this doctrine, let him be eration at all.' Is not slavery oppression in its direct 'spiritual-believer' or church-member, is not a Chris- form, and was not that under consideration? tian; while he who realizes it daily in his own experi- Repelling earnestly my charge that he was a leading ence is a true child of God. This doctrine is ignored defender of slavery, he says, 'I defy G. B. S., or any by the spiritual theory. We are told that God is at one else, to lead me to do such dirty work.' Sad to fault ; that he is not able to instruct us, but his crea- say, he needs not to be 'led,' for he is there nowtures are. It is this dogma that has filled the world making God the author of the first slave code on record with error and crime. It obtains in all our churches, quoting the example of father Abraham and other slaveand renders it impossible for man to be saved, without holders favored of God, telling how the apostles admit the agency of his fellow-creatures. By it, we are ted slaveholders into the church, and opposing a re taught to step aside from God, and ask musty books solve to exclude all slaveholders from fellowship as and more musty divines to teach us. It destroys man's Christians now. But he says, 'I am in favor of a rule independence, and makes him the slave of the Church prohibiting any more from coming into the church, or of the 'spirits.' No true Christian can ever feel and offered a resolve to that effect, as your correspon the necessity of resorting to 'spirits' to teach him, dent must be aware.' I was not aware of it, and as any more than you would turn from Sir Isaac Newton, disposed to give him credit, and full credit, for his if living, to learn from a Hottentot the principles of statement of the fact. But he only, by that statement astronomy. It is a lack of this 'true and living faith,' makes himself more inconsistent, for if slavery be a sin, that leads people to hearken to the 'rappings.' They know not God, except outwardly, and therefore, being Goss would not raise the cry of 'unjust' and 'ex post destitute of spiritual ballast, are blown about by the facto' against the immediate exclusion of horse-thieves deceptive winds of fancied spirits. I am sure that a Why then so tender of those who steal men, women and 'as the branch is to the vine,' cannot feel the necessity robbery at all-not the 'sum of all villanies,' but only of these spiritual communications. God infuses truth a slight fault. If Abraham died in the odor of sanctity, into such a heart as the mother feeds the infant at her and it is a privilege to go to heaven and rest in his bo breast. When, therefore, I hear a person rejoicing som-if the apostles received slaveholding Philemon over the 'new light' of these spiritual manifestations, as a good Christian-why exclude slaveholders now, or I feel confident, that whatever professions of faith in at any time, and be wiser than the apostles?

shall receive; seek, and ye shall find." orgies.' Protestants declare their abhorrence of calling bona fide of even one-tenth of the ministers alluded to upon the Virgin Mary; and yet these 'rappers' night- Mr. Goss has spoken plainly and freely in his reply. ly say their prayers to spirits of much less dignity do not blame him for that, and have no desire for a prothan the mother of God. They thus encourage Roman-ism, as they also do by declaring that a 'medium' is self seemed to call for a reply. Giving Mr. Goss full

ence to their priests.

world.

doctrine. It is the denial of reason, as a sufficient sin, we must cease all compromise or fellowship teacher of truth. God and reason will not suffice ; we the sinners which may blind their eyes and harden their must resort to miracles, as the Church teaches us. And hearts. yet multitudes of the 'spiritualists' are radicals, who

am not repeating a former argument here, as I am now combatting the idea that we need any other teacher EDITOR than enlightened reason. In my other argumen ton this point, I was showing the absurdity of supposing that spiritual truths could be taught without exercising reason. This brings me to the conclusion of all I have to say, at this time, upon these subjects, for I have al-

ready trespassed upon your indulgence. Reason is all we need to teach us, for it teaches us all things. A office of reason. They suppose it to be fallible. But in this vicinity, I was strongly inclined to believe in this is absurd, for what is fallible is not reason; for through God, holy souls in the spirit world can com-ble. Truth and reason are identical, so far as cause municate with holy souls on earth, and I therefore was and effect can be. It is because we do not hearken to glad to obtain any confirmation of the truth of my opin-

In conclusion, let me me address a 'word of exhorta of lessened, so that now I am as confident of the deep defend the 'truth delivered to the saints,' and ask yeu, subject, as I am of the truth of anti-slavery. Probashould you rush on in your faith as 'the unthinking bly I have heard as many of the 'spiritualists' converse upon these subjects as any other person living. I therefore am not one of those who ignorantly oppose this doctrine. One of my nearest friends is a professed medium, and the dearest friend I have on earth has been a partial one. Indeed, the spirits say that the been a partial one. Indeed, the spirits say that the first rappings ever heard in Boston were at my house; they were the first I have learned of being heard in fluences, and acts only with the consent of his perB. So that I claim some acquaintance with these phesonality, while the other refuses to control his automatic. ic nature, and allows his brain to act upon his body, But still, I believe the whole thing to be caused either by 'mundane agencies,' or, in a very few cases, by God inspire it to act. Examine Dr. Rogers's works, and becoming a faithful medium. I hope you will excuse sion, that are now sweeping over the anti-slavery elect.

> Yours, for God and Humanity, C. STEARNS.

REPLY TO REV. C. C. GOSS. BOSTON, April 14, 1853.

ment in favor of this idea is a purely philosophical one, of ministers in the East Genesee M. E. Conference at common idea of God, separate from the soul.

In the first place, I assert that this doctrine aims a tion and action in the Conference. I cannot see in my hing to say concerning him, as a spirit.

Then, this doctrine ignores the existence of God in cratic government of the Jews and the inspired author takes the fountain of living waters, and hows out mountain, gazing up toward its summit with feelings broken cisterns, that can hold no water'; and thus of solemn awe,-prefacing his words with a 'Thus saith gives the lie to the declaration of St. John, that 'Ye the Lord,'-gave the 'civil law,' 'permitting' and need not that any man teach you, but the ancinting regulating the holding of slaves. Does not the adwhich ye have of the Father teacheth you all things.' mission of Mr. Goss, that this 'civil law' 'permit-Look at a 'circle' of these misguided persons! See ted' slaveholding, make God the author of the OLDEST their solemn countenances, as they invoke, in suppliant BECORDED SLAVE CODE, given by his servant and spokestones, the spirits of their fathers and mothers to come man, Moses, to his own chosen people, in view of the from above and instruct them, while God has said, cawful mount' with the brightness of the Divine pres-

He denies specifying the number of times it is used religion than a thousand volumes of divinity after the usual fashion. It is the grand pivot upon which Chris-

rooted and grounded' in God, united to Him children? Or perhaps he does not think slavery to be

God that individual has hitherto made, he has not lived Mr. Goss says nine-tenths of the clergymen of East the life described by St. Paul and the apostle John. He Genesee Conference were 'bona fide anti-slavery men.' has not become 'one spirit' by being 'joined to the If so, they have been very slow to prove it by their Lord.' Far be it from me to accuse our friends of works. Even the Northern Christian Advocate, while wanton neglect of this only 'true and living way' of asking that slaveholders may be excluded from the salvation; but I think they 'sin ignorantly, through church, says that it shall adhere to the church, slavery unbelief,' and I would fain persuade them to 'renounce in or oul. The majority of the members of their these idols, and turn to the one living and true God,' churches, educated spiritually and religiously under in whose bosom they shall rest in peace, and 'with joy their teachings, voted in the last election for Scott and draw waters from the well of salvation.' I think we Pierce, both pledged supporters of the Fugitive Slave prize God too little, and dishonor him, by not accredit- Law; and I gave a specimen, in my last letter, of the ing his heavenly declarations of willingness to teach spirit of one of their number, -one of the so-called antius whatever it is best for us to know. 'Ask, and ye slavery portion, too,-toward the anti-slavery movement. No! their position is pro-slavery ; and although It is with pain that I am compelled to add that Ro- we are willing to give credit for whatever of good any manism has a direct counterpart in these 'spiritual men do, still evidence has never yet been given of the necessary for our reception of truth from the other benefit of his own report, I cannot see that my clusions' were unfounded or wrong. I hope he may be Catholics say that a priest is necessary for our spir- led to examine faithfully and earnestly his position, itual culture. Spiritualists declare a 'medium' to be and trust his examination may lead him to see, that to thus necessary. Which is the greatest error? Catho- be true to God we must be true to man, and not use lies point us to innumerable miracles wrought by their our talents to defend a system which crushes million priests, and our spiritual friends do the same in refer- into degradation, and makes it a crime to read the name of the God who made them. I hope, too, he may be This brings me to another objection I have to this made to see that to bear our consistent testimony again

G. B. STEBBINS.

MISS HOLLEY IN PORTLAND.

Allow me the privilege of making some report of Miss HOLLEY's visit to and anti-slavery lectures in Portland. Holley's visit to and anti-slavery lectures in Portland. I consider it a 'privilege, and duty, too, to make such report, not only as a personal catisfaction, but as due to the cause, and for the general good. Let me say, then, with emphasis, Miss Holley has not disappointed, but fully equalled, if not on the whole surpassed, the high and fondly-raised expectations and hopes of the high and fondly-raised expectations and hopes of the friends. As a woman, and as a lecturer, she has a dispersion of the saked leave to withdraw,' and the colored citizens of Massachusetts are still arrayed and so the time-honored Commonwealth. Now, is this just, fair, and honorable? What right have the Committee to 'ask leave' of the Legislature to disregard a petition, upon the merits of which we have an indicable right to demand a full, fair, and the colored citizens of Massachusetts are still arrayed and the colored citizens of Massachusetts are still arrayed and the colored citizens of Massachusetts are still arrayed and the colored citizens of Massachusetts are still arrayed and the colored citizens of Massachusetts are still arrayed and the colored citizens of Massachusetts are still arrayed and the colored citizens of Massachusetts are still arrayed and the colored citizens of Massachusetts are still arrayed and the colored citizens of Massachusetts are still arrayed and the colored citizens of Massachusetts are still arrayed and the colored citizens of Massachusetts are still arrayed and the colored citizens of Massachusetts are still arrayed and the colored citizens of Massachusetts are still arrayed and the colored citizens of Massachusetts are still arrayed and the colored citizens of Massachusetts are still arrayed and the colored citizens of Massachusetts are still arrayed and the colored citizens of Massachusetts are still arrayed and the colored citizens of Massachusetts are still arrayed and the colored citizens of Massachusetts are still arrayed and the colored citizens of the colored citizens of the colored citizens her friends. As a woman, and as a lecturer, she has and impartial hearing! We call upon this Cor won all nearts—the admiration being involuntary and general. She lectured thrice to full, and once (Sunday evening) to densely crowded houses, commanding, throughout, the willing and rapt attention of all who heard. The impression she has produced—the impression indeed inevitable, and every where to be exceeded to act before they heard the arguments of the gentlemen who advocated the claims of the petitioners. They could, we believe, they are the petitioners. obtained rising forty dollars in money, over and above all expenses—and this in the city of Portland, known to all reformers as, par excellence, the 'dead sea' of conservatism—I am sure I offer convincing and very conservatism—I am sure I offer convincing and very site force where the convention of the decay of the convincing and very search and available to the convention of the convincing and very search our competent, and were inwarding to be very nice young men indeed, particularly the Chairman, who, before we commenced our remarks, and were the convention of the convention of the convention of the convention. They seemed to be very nice young men indeed, particularly the Chairman, who, before we commenced our remarks, and were the convention of the conv satisfactory proof of the eloquence and excellence of the woman-orator who accomplished such results.

Surely, it must have been some angel, or one little less

Now I, as an individual, believe that no one has Surely, it must have been some angel, or one little less than such, to have thus healthily disturbed the waters of our spiritual Bethesda. May she come again, and soon, and remain long enough to excite and diffuse a sphelesome and general agitation among us. The wholesome and general agitation among us! The Church, and especially the Roman Catholic Church, and especially the Roman Catholic Church, and especially the Roman Catholic Church, boasts of its heroine-saints—its Sisters of Charity—and justly, too, for their devotedness of life and heart is matter of history. Thank God! the noble cause of justly, too, for their devoteness of internal matter of history. Thank God! the noble cause of commit any crime against the 'majesty' of the anti-slavery can show, is now showing, in the persons law; we are admitted to the jails and prisons of of its Chapmans and Childs, its Stowes and Stones, its the Commonwealth; but when we petition for pro Browns and Holleys, and hosts of like nature and fame, tection in the exercise of any legal right, and ask a faith in God, and a devotion to humanity, not less to be placed in a position in which we shall be able firm and zealous, equally earnest and noble, and far more enlightened. The one is the offspring of the ninth, the other of the nineteenth century—and are their highest characteristics. Who better, in our day, who so well, illustrate English Wordsworth's ideal of nable woman as these—our own noble advocates of the slave?—

Well, they may take leave to 'withdraw' from the field. O tempora! O mores!

Well, they may take leave to withdraw, but we

To warn, to comfort, and command, And yet a spirit still, and bright, With something of an angel light'!

I beg not to be thought extravagant, but simply just, I beg not to be thought extravagant, but simply just, in the grateful homage I so willingly pay to true worth—worth. I am sure, yet to be fully appreciated worth-worth, I am sure, yet to be fully appreciated by the world at large. The secret of Miss HOLLEY's ccess is an open secret-obvious to every observer. It is the 'Genius of Humanity'-noble, sacred, divinehowever fallen, down-trodden and abused, that inspires his notions of 'equal rights,' his hatred of tyranny her, and makes her life so eloquent with the persuasion that imparadises all hearts; her faith in God, in hurden the sound of the complexion of its victims? All regardless of the complexion of its victims? that imparatises all hearts; her faith in God, in humanity, in the nobleness of the cause she pleads, is a show forth his love by his works. manity, in the nobleness of the cause she pleads, is a living, not a dead, formal faith—the faith of insight, not of tradition; glad and serene as the summer heaving, yet mighty with the might of truth and God in the work of emancipation, and every noble work. Her religion, her aim and joy seem to be to glorify God in home processed, the more humanity—the more lowly and oppressed, the more inspiring the labor, the more inspired the speaker. Inculcating the loftiest principles, nobly provocative in all.

The latter elicits our intensified hate—the former, humanity-the more lowly and oppressed, the more the rebukes, ever addressing the most generous sentiment, she convinces and captivates at the same time. With manner and person, eye and voice, all to speak for her with all her other noble gifts of heart and head, she is rightfully bold and successful, where others would presume and fail. Howing soon to hear her account of the presume and fail. Howing soon to hear her account of the presume and fail. Howing soon to hear her account of the presume and fail. Howing soon to hear her account of the presume and fail. Howing soon to hear her account of the presume and fail with manner and person to hear her account of the presume and fail. Howing soon to hear her account of the presume and fail with manner and person to hear the former. The latter clients our meters and the term is the former, the former, the former that the contempt, and from its tender mercies we invoke the good Lord to deliver us.

Just now, the old adage, 'All is not gold that gives a contempt, and from its tender mercies we invoke the good Lord to deliver us.

Just now, the old adage, 'All is not gold that gives a contempt, and from its tender mercies we invoke the good Lord to deliver us.

Just now, the old adage, 'All is not gold that gives a contempt, and from its tender mercies we invoke the good Lord to deliver us.

Just now, the old adage, 'All is not gold that gives a contempt, and it is to be a contempt, and the contempt and the contemp presume and fail. Hoping soon to hear her again in the noble cause she so honors and commands in advocating, and fervently wishing, for the sake of the slave.

April 22, 1853.

W. J. WATKINS. ting, and fervently wishing, for the sake of the slave and the rest of mankind,' her identity might be multiplied a thousand fold, I beg leave to remain, for myself, and, I may say, hundreds of others, most grateful that the Methodists of Virginia have so preached to the for the privilege and occasion of the above report, all whole of them have forsaken the 'fiddle and the bow,' inadequate and imperfect as it is. C. F.

#### LETTER FROM WILLIAMSTOWN. WILLIAMS COLLEGE, April 22st, 1853.

It is about nine months since we in the pleasant val-

already to have lost something of his glory here; and regarded as a more liberal institution, in reference to opinions, than the generality. And, Sir, I cannot fully tion express my admiration for that excellent man, the Rev. has so finely flourished. Lately, a discussion arose, and the question was proposed by the affirmative party, whether any man in college was bound to aid, in any that they would; others that they would furnish aid

Garrison, for favorable indications of a thorough revolution in opinion are already apparent. A most mysterious affair occurred at Bedford hill last week, which has excited no little commotion in the vicinity. A stranger has lately arrived there, who professes to have immediate and unconfined intercon guist, he asserts his knowledge of spiritual intercourse, and declares that he can impart the power which he possesses to others. This he illustrated by taking an gnorant farm boy, and making him talk French (which he understands,) transfusing his own thoughts into the mind of the boy. The parson of the place (who disbelieved every thing connected with spiritual manifestations) determined to test the matter. Accordingly, he gave the man a few lines on a paper, and told the boy to read them without seeing them; and to make sure, he blindfolded him. Although the boy cannot read writing, he read them off correctly, and that, too, blindfolded. Can this be accounted for on any scientific

principles? That there was no deception seems clear,

for more than forty intelligent men saw the whole. He

neither to the fugitive nor the pursuer; and a few

high Southern bloods' said they were determined to

carry out the law. We need not be discouraged, friend

nanifestations are what they are asserted to be, that it seems to me I could not discredit them without the most paltry skepticism. Yours in the cause of humanity, THOMAS GATES.

A RECOMMENDATION.

In THE LIBERATOR of April 22d, I observe a general invitation to the 'Friends of Free Discussion' to meet at a specified time and place, 'for the purpose of freely and fully canvassing the origin, authority and influence of the Jewish and Christian Scriptures.' I would propose to those who intend taking a part in this discussion, to include, among their other preparations, the reading of a book called 'The Cause and Cure of Inficiently,' by Rev. David Nelson, which may be procured at the Depository of the American Tract Society, ly and fully canvassing the origin, authority and influed at the Depository of the American Tract Society, cal miles. 28 Cornhill. Also, a perusal of as many of the works therein recommended, as time and disposition will permit. By this means, let one side of the question be fairly represented; the other arguments will no doubt find abundant resources ;-and may God Almighty guide them to a knowledge of his true revelation.

From the Boston Herald.

EQUAL RIGHTS OF CITIZENS. Mr. Editor:—The Committee on the Militia have at length 'asked leave to withdraw,' and the

won all hearts—the admiration being involuntary and mittee, as our servants, as servants of the people, pected from the native qualities of the woman, and her ability and accomplishments as a speaker—is both deep and delightful; in the best sense, complimentary to the cause she so nobly and effectively advocates. When I report, as I am able and happy to do, that she obtained some half-dozen subscribers to Tur Lurgartors, and also foreotten our complexion, and we really thought they had me half-dozen subscribers to The Liberator, and also forgotten our complexion, and were inwardly

never. We recommend to their especial and consideration the parable of the unjust judge v they will find recorded in the 18th chapter of Luke. We intend, God willing, by our 'continual' praying, to weary the 'unjust judge,' and possibly, he will 'avenge' him of his 'adversary.' We have

But we understand there was one Free Soiler o that Committee. Where is his report? Echo answers where? Does he, too, beg leave to with-draw? Where are his anti-slavery predilections,

A writer in one of the daily papers say and taken to gambling. This is just what common sense would have prophesied as likely to happen. Wag war against amusements, and you open the door to vice. Men will have pastime of some kind. To set boys to robbing orchards, we could imagine nothing better that statute against ball playing or alley taw.

tey of Williamstown were entertained by an anti-slave-ry man, Wendell Principles, Eq. Sir, in this college, the cause of human liberty finds many warm adherents, and though a majority will not take the ground styled 'ultra' by them, yet, of late, the numerous discussions on the subject of slavery have materially changed the views of many. The previously exalted Webster search. Miss Catherine E. Beecher has offered

A quarter of a million dollars' worth of already to have lost something of his glory here; and I rejoice to hear, from various sources, that Williams is

Mr. J. E. Trendwell, attached to the sta tion house at Kennebunk depot, was instantly killed at that place on the 26th April. The engine was backing Dr. Horkins, under whose Presidency this institution down, when he attempted to jump on, lost his hold, and was dreadfully crushed.

A woman named Christina Sixsby, living whether any man in college was bound to aid, in any alone, was murdered at Cleveland some time between manner, a fugitive slave in his escape. Many declared the 22d and 28th ult. Her house had been shut up during that time, but was forced open, and the wor was found with her throat cut, and the body brute mangled. The house had been ransacked.

> It is proposed to erect a magnificent concert room at Liverpool, which will be capable of accommodating 15000 persons.

The old harpsichord which was used by Mozart has been purchased for a large sum by Liszt.

Liberal Bequest .- We learn from the Colfesses to have immediate and unconfined intercourse onization Journal, that the late Samuel S. Howland with heaven; and he accompanies his assertions with wonderful manifestations. Though not a professed linguist, he asserts his knowledge of spiritual intercourse.

Louisiana Senator. - Hon. John Slidell has been elected to the United States Senate, by the Lou ana Legislature, to fill the vacancy occasioned by resignation of Hon. Pierre Soule.

The other day, 33,500 alewives were taken from a little brook running through the Poor Farm, at Cambridge, Mass. They readily commanded the sum of \$200.

The water power of Niagara Falls is computed at 4,583,144 horse-power, which is nineteen times greater than all the motive power of Great Brittin, and there would be a surplus, after working all the actories of the world. Large Fortune to a Conrict .- A man named

Robert Sutton, confined in the Auburn State Prison, New York, for robbing Judge Harris, of Albany, has could read my thoughts when I was in the spiritual state, and to test him, I ran over a proposition of Euust received intelligence that he is the heir to ninety housand dollars, by the death of a relative in England. elid (47, Book 1,) and he told me what I thought. The He has yet some five years to remain in pr Though rich, he has neither liberty, fine line evidence is so overpowering to my mind, that spiritual sumptuous faré.

Gerrit Smith's Land .- The Syracuse Cen tral New Yorker is informed, on good authority, that hundreds if not thousands of parcels of land given away by Hon. Gerrit Smith to poor and worthy white and colored people in the State, were advertised to be sold for taxes 7th of Dec. last.

Soulouque and the Fair .- The schooner Sam uel Clark, at New York from Port-au-Prince, brought a variety of articles from the Emperor for the World's Pair, among them a single block of mahogany, weigh-ing nearly three tons.

A Caution to Compositors.—H. H. Brader a printer of Zanesville, Ohio, died on the 22d ult., from fever contracted by a habit of putting type in his mout while 'spacing out' lines.

It has been ascertained that 200,000 per TBUTH. railroad.

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